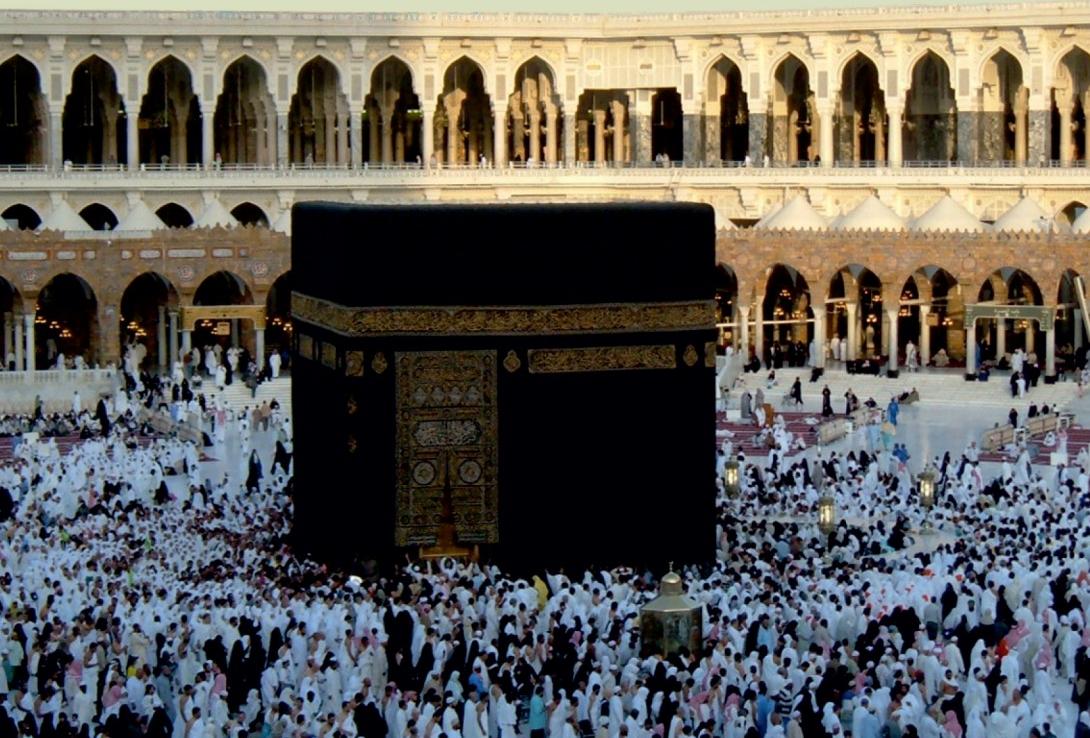


*Twenty-three*

# GREAT OBJECTIVES

*of Building*

# THE HOUSE OF ALLAH



MIRZA NASIR AHMAD

## ABOUT THE BOOK

This is an English version of an Urdu treatise - *Twenty-Three Great Objectives of Building the House of Allah* - a series of Friday sermons delivered by the third successor of the Promised Messiah<sup>as</sup> in 1967 . The sermons are one of the finest and sublimest commentaries on the verses related to the Ka'bah , the House of Allah , and expound how magnificently the twenty-three objectives related in the verses have been fulfilled by the advent of the Holy Prophet Muhammad<sup>sa</sup> . As the Ka'bah was the centre for all mankind at the outset, this House of Allah , again , was meant to become a centre for the unification of mankind in the latter and consummate time , so as , both, the Prophet and Qibla of human unification may be joined to belong to one place. Allah wants the Jama'at Ahmadiyya to realize the Divine wisdom behind the foundation of the Ka'bah , so that , they are considered the people of understanding in the sight of Allah and join the group of those purified ones who are showered upon the grace of Allah all the time .



# Twenty-three Great Objectives of Building The House of Allah

A series of Friday Khuṭabāt delivered  
by  
Haḍrat Hafiz Mirza Nasir Ahmad<sup>rh</sup>  
Khalīfatul Masīḥ III

ISLAM INTERNATIONAL PUBLICATIONS LIMITED  
2016

“He who realizes that the foundation of the Ka‘bah was a design of Divine wisdom is very wise, for he has access to the mysteries of the universe.”

(*Tadhkirah*)

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by  
Hadrat Hafiz Mirza Nasir Ahmad<sup>rh</sup>  
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تعمیر بیت اللہ کے تین عظیم الشان مقاصد

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Khalīfatul Masīḥ III

Translated by Shahid Mahmood Ahmad

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## About the Author

Hadrat Hafiz Mirza Nasir Ahmad<sup>rh</sup> M.A. (Oxon)–1909-1982–of blessed memory, the third Manifestation of Divine Providence, the Imam of the International Ahmadiyya Muslim Jamā‘at, the Voice Articulate of God, sign and fulfilment of His Promise and the Promised Grandson was elected as the third successor (Khalifa) of the Promised Messiah and Mahdi<sup>as</sup> on November 8, 1965 on the demise of his great and illustrious father, the second successor of the Promised Messiah<sup>as</sup>, Hadrat Mirza Bashir-ud-Din Mahmood Ahmad<sup>ra</sup>, Al-Musleh Mau‘ūd (the Promised Reformer). He occupied this exalted spiritual station for seventeen years till his death, and as the Promised Grandson of the Promised Messiah<sup>as</sup>, he was a Sign of Allah Who bestowed on him His special Graces and Favours from the time of his birth to his death. With his piety, grace and qualities of head and heart and of leadership, his was a larger than life personality. Earlier on as an alumnus of Govt. College (Lahore), Balliol (Oxford), as founder member and Principle of T.I. College, as Head of Khudām and Anṣār, as member of Academic Council and Senate of the Punjab University and as Patron of sports like Badminton, Basketball, Mountaineering, Rowing etc., he transformed and left his mark on whatever he touched. All the time the steel was being tempered as it were. Soon after his assuming the Supreme office, the

storm broke. Religion was politicized in Pakistan and a reign of terror and persecution with government connivance and help was let loose against the innocent Ahmadiyya Muslim Jamā‘at, by the frenzied zealots led by the mullahs. In the backdrop of murder, looting and arson, he enjoined upon his followers to remain peaceful and calm and leave the result to the real Savior—God. He gave the Jamā‘at the historic slogan: 'Love for all, hatred for none.' Nusrat Jahan Scheme (Africa Leap Forward) is a standing monument to his deep love and concern for Africa in particular and for the poor, exploited, ignored and despised humanity in general. That like Ḥadrat Musleh Mau‘ūd<sup>ra</sup> he, too, had tender sense of nostalgia and affection for Spain is symbolised by the foundation stone he laid of the first Ahmadiyya Muslim mosque there with such hope and longing! He wanted all to be righteous and charitable and to re-live Islam in its pristine purity, holding fast to the Holy Quran and the example of the Holy Prophet<sup>sa</sup>.

## **Acknowledgements**

It's my pleasure to express my gratitude to Mr. Shahid Mahmood Ahmad for translating the Friday sermons of Ḥaḍrat Khalīftul Masīh III<sup>th</sup> on *Ta'mīr-e-Baitullah ke Ta'īs Azīmush-Shān Maqāṣid*—Twenty-three Great Objectives of Building the House of Allah, and to Mirza Anas Ahmad Ṣāḥib, M.A M.Litt. (Oxon) for revising it. I am especially grateful to Dr. Iftikhar Ahmad Ayaz OBE of London who minutely went through the script and made very important revisions. May Allah bless them all.

Munīr-ud-Dīn Shams  
Additional Wakīl-ut-Taṣnīf  
London

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## Publishers' Note

The name of Muhammad<sup>sa</sup>, the Holy Prophet of Islam, has been followed by the symbol <sup>sa</sup>, which is an abbreviation for the salutation (صلوات اللہ علیہ و سلّم) *Sallallāhu ‘Alaihi Wasallam* (may peace and blessings of Allah be upon him). The names of other Prophets and Messengers are followed by the symbol <sup>as</sup>, an abbreviation for (صلی اللہ علیہ و سلّم) ‘Alaihissalām/ ‘Alaihimussalām (on whom be peace). The actual salutations have not generally been set out in full, but they should nevertheless, be understood as being repeated in full in each case. The symbol <sup>ra</sup> is used with the name of the Companions of the Holy Prophet<sup>sa</sup> and those of the Promised Messiah<sup>as</sup>. It stands for (صلی اللہ علیہ و سلّم) *Radī Allāhu ‘anhu/‘anhā/‘anhūm* (May Allah be pleased with him/with her/with them). The symbol <sup>rh</sup> stands for (صلی اللہ علیہ و سلّم) *Rahimahullāhu Ta‘ālā* (may Allah's blessing be on him). The symbol <sup>at</sup> stands for (صلی اللہ علیہ و سلّم) *Ayyadahullāhu Ta‘ālā* (May Allah, the Al-Mighty help him).

In transliterating Arabic words we have followed the following system adopted by the Royal Asiatic Society.

- ٰ at the beginning of a word, pronounced as *a*, *i*, *u* preceded by a very slight aspiration, like *h* in the English word 'honour'.
- ٿ *th*, pronounced like *th* in the English word 'thing'.
- ڇ *h*, a guttural aspirate, stronger than *h*.
- ڏ *kh*, pronounced like the Scotch *ch* in 'loch'.

---

<b>ذ</b>	<i>dh</i> , pronounced like the English th in 'that'.
<b>ص</b>	<i>s</i> , strongly articulated s.
<b>ض</b>	<i>d</i> , similar to the English th in 'this'.
<b>ط</b>	<i>t</i> , strongly articulated palatal t.
<b>ظ</b>	<i>z</i> , strongly articulated z.
<b>ع</b>	' , a strong guttural, the pronunciation of which must be learnt by the ear.
<b>غ</b>	<i>gh</i> , a sound approached very nearly in the r 'grasseye' in French, and in the German r. It requires the muscles of the throat to be in the 'gargling' position whilst pronouncing it.
<b>ق</b>	<i>q</i> , a deep guttural k sound.
<b>ء</b>	', a sort of catch in the voice.

### Short vowels are represented by:

- a* for ا (like *u* in 'bud');
- i* for ي (like *i* in 'bid');
- u* for و (like *oo* in 'wood');

### Long vowels by:

- ā* for أ or ا (like *a* in 'father');
- ī* for ي ي or ي (like *ee* in 'deep');
- ū* for و و (like *oo* in 'root');

### Other:

- ai* for إ إ (like *i* in 'site') \*;
- au* for ؤ ؤ (resembling *ou* in 'sound').

---

\* In Arabic words like شَاهِدٌ (Shaikh) there is an element of diphthong which is missing when the word is pronounced in Urdu.

is lengthened a bit more it is transliterated as 'ei' to be pronounced as 'ei' in 'feign' without the element of diphthong, thus 'کے' is transliterated as 'Kei'. For the nasal sound of 'n' we have used the symbol 'ñ'. Thus Urdu word 'میں' is transliterated as 'mein'.\*

The consonants not included in the above list have the same phonetic value as in the principal languages of Europe.

We have not transliterated Arabic words which have become part of English language, e.g., Islam, Mahdi, Quran\*\*, Hijra, Ramadan, Hadith, ulama, umma, sunna, kafir, pukka etc.

For quotes straight commas (straight quotes) are used to differentiate them from the curved commas used in the system of transliteration, ' for ے , ' for ۏ . Commas as punctuation marks are used according to the normal usage. Similarly for apostrophe normal usage is followed.

Publishers

\* These transliterations are not included in the system of transliteration by Royal Asiatic Society. [Publishers]

\*\* Concise Oxford Dictionary records Quran in three forms—Quran, Qur'an and Koran. [Publishers]

## **Foreword**

The Holy Ka‘bah was first founded by Ḥadrat Adam<sup>as</sup> for the benefit of the whole humankind. Unfortunately, the world failed to recognize its grandeur, and it fell into ruin obliterating the very sign of its existence. Then Allah the Almighty revealed its exact location to Ḥadrat Ibrahim<sup>as</sup> and had it rebuilt at his hands, and inspired him to dedicate his own life as well as his progeny for the service of this House in order to protect it, and to establish its grandeur in the world. His descendants served this House of Allah for about twenty-five hundred years, hence, a people were prepared who were capable of bearing the enormous responsibilities of the most perfect and immaculate universal shariah. As the Ka‘bah was the centre for all humanity from the outset, this House of Allah, again, was meant to become a centre for the unification of humanity in the latter and consummate time.

Ḥadrat Mirza Nasir Ahmad<sup>rḥ</sup>, the third successor of the Promised Messiah<sup>as</sup>, started a series of Friday sermons in 1967, elaborating the twenty-three great objectives of building the House of Allah mentioned in seven verses of surah Āl-e-‘Imrān and Al-Baqarah and elaborated how the twenty-three objectives mentioned in the verses relate to the person and time of the Holy Prophet Muhammad<sup>sa</sup> and how some of the objectives will find their fulfilment through the Ahmadiyya Jamā‘at founded by the Promised Messiah<sup>as</sup>. The

Promised Messiah<sup>as</sup> had received a revelation about the Ka‘bah in 1891, which is as follows:

“He who realizes that the foundation of the Ka‘bah was a design of Divine wisdom is very wise, for he has access to the mysteries of the universe.”

In 1967, Ḥadrat Khalīfatul Masīḥ III<sup>rh</sup> was directed by God Almighty to proper upbringing of the Jamā‘at for the victory of Islam. He was also guided by God that the methods which should be adopted for their training and education were mentioned in the verses related to the Ka‘bah. In this regard, he prophesied that the next 20 to 25 years were highly significant and revolutionary for the renaissance of Islam. The prophecy was fulfilled in all its glory in the form of MTA—the Muslim Television Ahmadiyya, established in 1993.

All the twenty-three objectives which could not have been fulfilled earlier, were meant to be fulfilled through the true followers of the Holy Prophet<sup>sa</sup> who were to receive the perfect message of a perfect Prophet. Thus, the onus of the achievement of the objectives is laid on the Ahmadiyya Muslim Jamā‘at founded in consonance with the prophecies of the noblest and the holiest Messenger of Allah.

The prime objective of the sermons was that the whole Jamā‘at may understand the Divine wisdom associated with the foundation of the Ka‘bah and that they become able to understand His call, His

commandments and their underlying wisdom and join the group of those purified ones who are showered upon the grace of Allah the Almighty without fail.

This translation was made by Shahid Mahmood Ahmad Sahib.

Mirza Anas Ahmad

M.A. M. Litt. (Oxon)

Wakīlul Ishā‘at

Taḥrīk-e-Jadīd, Rabwah.

October 2012

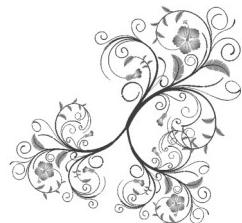


# **Twenty-three great objectives of rebuilding the House of Allah [Ka'bah] by Hadrat Ibrahim<sup>as</sup>**

Friday sermon

March 31, 1967, Mubarak Mosque, Rabwah.

“God Almighty commanded Hađrat Ibrahim<sup>as</sup> to rebuild the House of Allah and took a covenant from him that he and his descendants should devote their lives in the cause of Allah for a long time to come and that they discharge certain responsibilities relating to the construction of the House of Allah. They should strive in their prayers and efforts to enable their progeny to accept the final law-bearing Prophet once he appears in the world. Having accepted Islam, they should make immense sacrifices for the sake of God to glorify His name. There are many objectives of the House of Allah mentioned in the Holy Quran which, in fact, relate to the advent of the Holy Prophet<sup>sa</sup>. ”



After *Tashahhud*, *Ta‘awwuz* and surah Al-Fatiha, Hudūr recited the following verses of the Holy Quran:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَبْكِهُ مُبَرِّغًا وَهُدًى لِلْعَالَمِينَ<sup>١٦٣</sup>  
 فِيهِ أَيْتَ بَيْنَتَ مَقَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ أَمِنًا وَلِلَّهِ  
 عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا وَمَنْ كَفَرَ فَإِنَّ  
 اللَّهَ غَنِيٌّ عَنِ الْعَالَمِينَ<sup>١٦٤</sup>

“Surely, the first House founded for mankind is that at Becca\*, abounding in blessings and a guidance for all peoples. In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to Allah. And whoever disbelieves, *let him remember* that Allah is surely independent of all creatures.”<sup>1</sup>

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَأَمَنًا وَاتَّخَذُوا مِنْ مَقَامِ  
 إِبْرَاهِيمَ مُصَلًّى وَعَبَدُنَا إِلَيْهِ وَإِسْمَاعِيلَ أَنَّ طَهْرًا يَتَقَى  
 لِلظَّلَّاءِ فِينَ وَالْعَكْفِينَ وَالرُّكْعَ السُّجُودِ<sup>١٦٥</sup> وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ  
 اجْعُلْ هَذَا بَلَدًا أَمِنًا وَأَرْزُقْ أَهْلَهُ مِنَ الشَّمْرَتِ مَنْ أَمَنَ مِنْهُمْ  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ قَالَ وَمَنْ كَفَرَ فَأَمْتَعْهُ قَلِيلًا ثُمَّ أَصْطَرْهُ  
 إِلَى عَذَابِ النَّارِ وَبِئْسَ الْمُصِيرُ<sup>١٦٦</sup> وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ  
 مِنَ الْبَيْتِ وَإِسْمَاعِيلَ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ<sup>١٦٧</sup>  
 رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمَنْ ذَرْرَيْنَا أَمَّةً مُسْلِمَةً لَكَ وَأَرَنَا  
 مَنَاسِكَنَا وَتُبْ عَلَيْنَا إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ<sup>١٦٨</sup> رَبَّنَا وَابْعَثْ فِيهِمُ

\* The valley of Mecca.

رَسُولًا مِنْهُمْ يَتَوَلَّ عَلَيْهِمْ أَيْتَكَ وَيَعْلَمُهُمُ الْكِتَبَ وَالْحِكْمَةَ  
 وَيُرِئُ كِتَبَهُمْ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ<sup>(۲)</sup>

“And *remember the time* when We made the House a resort for mankind and *a place of security*; and take ye the station of Abraham as a place of Prayer. And We commanded Abraham and Ishmael, *saying*, ‘Purify My House for those who perform the circuit and those who remain *therein* for devotion and those who bow down and fall prostrate *in Prayer*.’ And *remember* when Abraham said, ‘My Lord, make this a town of peace and provide with fruits such of its dwellers as believe in Allah and the Last Day,’ He said, ‘And on him too who believes not will I bestow benefits for a little while; then will I drive him to the punishment of the Fire, and an evil destination it is.’ And *remember the time* when Abraham and Ishmael raised the foundations of the House, *praying*, ‘Our Lord, accept *this* from us; for Thou art All-Hearing, All-Knowing. Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and Merciful*. And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.”<sup>2</sup>

Hudūr said:

I started this subject on Eid ul-Adha and told you that God Almighty commanded Ḥadrat Ibrahim<sup>as</sup> to

rebuild the House of Allah and took a covenant from him that he and his descendants should devote their lives in the cause of Allah for a long time to come and discharge certain responsibilities relating to the construction of the House of Allah. They should strive in their prayers and efforts so as to enable their progeny to believe in the final law-bearing Prophet once he appeared in the world. Having accepted Islam, they should make immense sacrifices for the sake of God to glorify His name.

I said that various aims and objectives that are associated with the House of Allah and mentioned in the Holy Quran relate to the advent of the Holy Prophet<sup>sa</sup>. A careful perusal of the verses I have recited draws our attention towards the following objectives. It was in view of these objectives that Allah the Almighty had His House rebuilt and subsequently received sacrifices from Ḥadrat Ibrahim<sup>as</sup> and his progeny for more than two and a half thousand years.

The first objective has been mentioned in وَضَعَ لِلنَّاسِ (founded for mankind), second in مُبِرِّغًا (abounding in blessings), third in هُدًى لِلْعَالَمِينَ (a guidance for all peoples), fourth in أَيْتَ بَيِّنَتْ (manifest signs), fifth in مَنْ دَخَلَهُ كَانَ أَمَّا (whoso enters it, enters peace), sixth in مَقَامَ إِبْرَاهِيمَ (place of Ibrahim), seventh in وَلِلَّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ (and pilgrimage to the House is a duty upon those who can find a way thither), eighth in مَنِ اسْتَطَاعَ إِلَيْهِ سَبِيلًا (We made the House a resort for mankind), ninth in وَأَمَّا (and a place of security), tenth in وَاتَّخِذُوا مِنْ مَقَامِ إِبْرَاهِيمَ مَصْلَحًا (and take ye the station of

Ibrahim as a place of prayer) and the eleventh objective has been mentioned in طهرايستك (purify my House). The twelfth objective is mentioned in طايفين (those who perform the circuit), thirteenth in الحكفين (those who remain *therein* for devotion) and fourteenth in والرُّكوعُ السجودُ (those who bow down and fall prostrate *in prayer*). The fifteenth objective has been mentioned in رب اجعل هذابلداماوما (My Lord, make this a town of peace), sixteenth in وارزق أهله من الكرم (and provide its dwellers with fruits), seventeenth in ربنا تقبل ما (Our Lord, accept *this* from us) and eighteenth in الشميم (All-Hearing). The nineteenth objective in العليم (All-Knowing), twentieth in وَمِنْ ذَرِيَّتَنَا أَمَّةٌ مُسْلِمَةٌ لَكَ (and *make* of our offspring a people submissive to Thee), twenty-first in وَأَرَيْنَا مَنَاسِكَنَا (and show us our ways of worship), twenty-second in وَتَبَعَ عَلَيْنَا (and turn to us with mercy) and the twenty-third objective has been mentioned in ربنا وابث فیهم رَسُولاً مِنْهُمْ (our Lord, raise up among them a Messenger from among themselves).

Allah the Almighty observes that the first House founded for all mankind was built in Mecca. From various traditions [of the Holy Prophet<sup>sa</sup>] and Quranic verses I have reached the conclusion that when "our Adam<sup>as</sup>" was born and raised to Prophethood the world was populated in only a small region. (I have used the word "our Adam" purposely on account of the fact that the Holy Prophet<sup>sa</sup> had said that as many as 100,000 Adams were born in the world prior to our Adam. Some Muslim saints have mentioned in their books that they have seen the

progeny of other Adams in visions). God Almighty, in His perfect Wisdom, vouchsafed the revelation to Adam<sup>as</sup> and had His House rebuilt for all the peoples of that time and linked all the descendants of that Adam to it. However, later, when this race grew larger and inhabited various regions of the world, God, in view of their spiritual and intellectual development, raised Prophets from amongst each people of every region. Their objective, being servants of God, was to lead their people to the paths which lead one to discharge the responsibilities to the best of one's ability. The Hadīth literature also confirms that over 100,000 Prophets have been raised in the world. The progeny of Adam who had dispersed to become separate and distinct nations and who enjoyed the company of their exclusive Prophets, lost all interest in the House of Allah founded for all mankind. They neglected the House of Allah to such an extent that, in consequence of vicissitudes of life, lack of maintenance, and for not being inhabited, even the traces of this House, the Ka'bah, were obliterated. But when the time came for the fulfilment of God's will, that is, for mankind to be united under one belief, He decided to rebuild the House and decreed that Ibrahim<sup>as</sup> and his progeny should dedicate themselves to rebuilding and maintaining it. This was done in order to bring a people into being who should relate to the House of Allah and possess all the faculties required to be the first people to receive the message of the Holy Prophet Muhammad<sup>sa</sup> and the Holy Quran. Thus, on account of

dedication and prayers for two and a half thousand years, a group of people was created who would possess all human faculties required to lead mankind in spiritual matters provided they became God's. Since human faculties and capabilities had reached their perfection, their misuse or wrong application could have resulted in the gravest consequences. As long as they were astray they opposed the Holy Prophet<sup>sa</sup> vehemently and oppressed him more than any nation had oppressed their Prophet. In short, they possessed many capabilities, which remained hidden until a particular time. They remained under the sway of Satan for some time but when their dormant faculties activated and recognized their Creator and Lord they made such incredible sacrifices in the cause of God Almighty as had never been witnessed before by mankind. In brief, they were the people who were raised as a result of the sacrifices and prayers of Hadrat Ibrahim<sup>as</sup> and his progeny.

In fact, the connotation of *وُضْعَ لِلنَّاسِ* (founded for mankind) relates to the Holy Prophet<sup>sa</sup> just as all the other aims and objectives of the Ka'bah relate to him exclusively. God Almighty had communicated to Hadrat Ibrahim<sup>as</sup> that He was going to have the House rebuilt, which was His House, to achieve the objectives for which he would have to make sacrifices.

In short, **the first objective** of the House of Allah is that it is the first House of Allah which contains temporal and spiritual benefits for all mankind. It was built for the welfare of all the people, who, irrespective

of the colour, race and difference of certain other distinctions which distinguish one from the other, would derive both material and spiritual benefits from this House. This is the first objective of rebuilding this House.

**The second objective** of building the House of Allah is that He wants to make it مُبِرَّةً (abounding in blessings). And مُبِرَّةٌ is a place which is declivitous from all around where water gathers from all sides when it rains. The point of discussion here is not the rain, rather it is the welfare and success of mankind in worldly and spiritual matters. The connotation of مُبِرَّةٌ, therefore, is of dual nature. Firstly, the representatives of all the peoples will continue gathering here. Secondly, I [God] had the House built and inhabited to establish a shariah here; a law-bearing Prophet would be raised here in whose shariah would be converged numerous forms of guidance and also all spiritual veracities which were to be found individually in various shariahs; and no veracity would have been left out of it.

Allah says that He wants to make this House مُبِرَّةٌ from the spiritual point of view and that this will become the birthplace of a shariah that will combine in itself all the paths of righteousness found in the shariahs of the previous Prophets, and it will carry blessings with it. That is to say, all the injunctions which had never been previously made obligatory by God, because mankind was not mature enough to bear with them, would also form a part of it. In essence, this will be a comprehensive shariah which will be for the

welfare of the people of every nation, and this place and this House on account of this comprehensive and everlasting shariah will be entitled as the “mother of towns”.

**The third objective** of this House is explained in هُدًى لِّلْعَالَمِينَ (a guidance for all peoples). Remember, it was stated in the beginning of these verses that He [God] would build this House for the entire world, all nations, and all times to come. Allah the Almighty, in these verses, has repeatedly stated the relationship of the House with all the nations. The third objective of building this House, Allah says, is to guide mankind. The word, هُدًى (guidance) also refers to عالَمِينَ (all the worlds), because wisdom, prudence, knowledge and intelligence, which are equally shared by all human beings, are in fact different forms of guidance, without which spiritual matters cannot progress. As, for instance, a person having no wit will be called a lunatic. He is not liable for his crime, that is to say, the injunctions of shariah do not apply to him. Sanity, therefore, provides the bedrock for shariah and the meanings of the word هُدًى (guidance). Allah says in this verse that by virtue of this House He will prove that all peoples in the world have been endowed with equal capabilities as regards wisdom, prudence, understanding and knowledge. No nation in this regard is superior to any other.

This also points to the fact that after the advent of the Holy Prophet<sup>sa</sup> when the time comes for the manifestation of هُدًى لِّلْعَالَمِينَ (a guidance for all peoples),

there will be some nations which will claim to be wiser, more prudent, and more knowledgeable than others; [and will claim that] certain people have been created solely to remain subjugated to them. Allah says that by means of the House He will prove that no distinction can be made between people as regards sanity, prudence or knowledge of basic sciences. Allah the Almighty has created all mankind for His worship. And to achieve this objective, all people have been invested with equal proportion of wisdom, prudence and knowledge of certain sciences required. They possess equal capabilities. Individual capabilities may vary, but no nation is superior to any other.

The second implication of هُدَى لِلْعَالَمِينَ (a guidance for all peoples) is that Allah the Almighty will commence the revelation of the Holy Quran from the place of this House. One implication of هُدَايَة (Hidāyah) mentioned in *Mufridāt-e-Rāghib* is the Divine guidance to which Allah called mankind; firstly through his Prophets and then through the Holy Quran, saying, come this way for such are the means of guidance; tread on these paths so that you may reach me. Thus, the Holy Prophet<sup>sa</sup> and all the past Prophets equally share this meaning of هُدَايَة (guidance). But the meaning of هُدَى لِلْعَالَمِينَ (a guidance for all peoples) in effect, applies only to the Holy Prophet<sup>sa</sup> and to none else. All the past Prophets were raised for their own people and age only. Allah the Almighty says that the House of Allah is the place for the revelation of the Holy Quran. It will commence here. It is for this reason

that I [God] am guarding it and providing means for its purification.

The third implication of هدى للعلمين referred to by Allah the Almighty is that this House of Allah is the birthplace of that shariah which will open the doors of infinite advancement to mankind. The third meaning of *Hidāyah* defined by Imam Rāghib is that when a person, following the path of righteousness, performs certain good deeds, consequently, in His grace God guides him to further righteousness. Hence every good deed that he performs leads him to even dearer deeds for Allah the Almighty. That is to say, gradually man will go on progressing to lofty stations in spiritual advancement. Thus, due to that, doors of infinite advancement will be opened to mankind. Another objective of the House of Allah (according to the fourth meaning of *Hidāyah*) is to raise such a Muslim umma who shall be recipient of such favours as have never been received by any other people previously. And humankind will continue receiving such immaculate, perfect and wholesome reward and Allah's grace and favours until the end of days. Further Imam Rāghib has stated الهدایة في الآخرة إلى الجنة, that is, *Hidāyah* (guidance) will lead to Paradise in the next world. To Imam Rāghib, the Paradise will be awarded only in the hereafter, therefore, he added the word, فـي الآخرة (in the next world) from himself. Otherwise, literally it only means, الهدایة إلى الجنة that is, man will ultimately achieve the objective for which he has been created. The Holy Quran says that the heaven cannot be achieved only in

the hereafter, it can be achieved in this temporal life as well. Allah the Almighty meant here that He founded this House and provided means for its protection with the aim of raising a people who would be awarded with such a reward and they would abide in such a heaven of God's pleasure that had never been bestowed upon the past peoples. The best possible result of good deeds by any human being will be the result of the deeds of this umma, because the shariah granted to them is immaculate and perfect in every respect. The shariahs of the former people were relatively deficient; therefore, even if they had been acted upon in full, our common sense tells us, they could never have produced the same result as that of deeds according to the shariah which is perfect in all respects. Here Allah the Almighty says that the fountain of that universal shariah will gush forth from this House and by following it, man will be granted a heaven both in this world and in the hereafter. Thus, the third objective (which is subdivided into further objectives) of the House of Allah is (اَهْدَى لِلْعَالَمِينَ) (a guidance for all peoples).

**The fourth objective** of building this House is suggested in ایت بینت (manifest Signs). A study of the Holy Quran reveals that it holds the promise of certain types of manifest signs to man or prophecies about them. In my view, at this point ایت بینت (manifest signs) does not refer to the general meaning, rather it denotes those manifest signs which are associated with the first House which is وَضُعَ لِلنَّاسِ (founded for mankind), مُبِرِّغًا (abounding in blessings) and (اَهْدَى لِلْعَالَمِينَ) (a

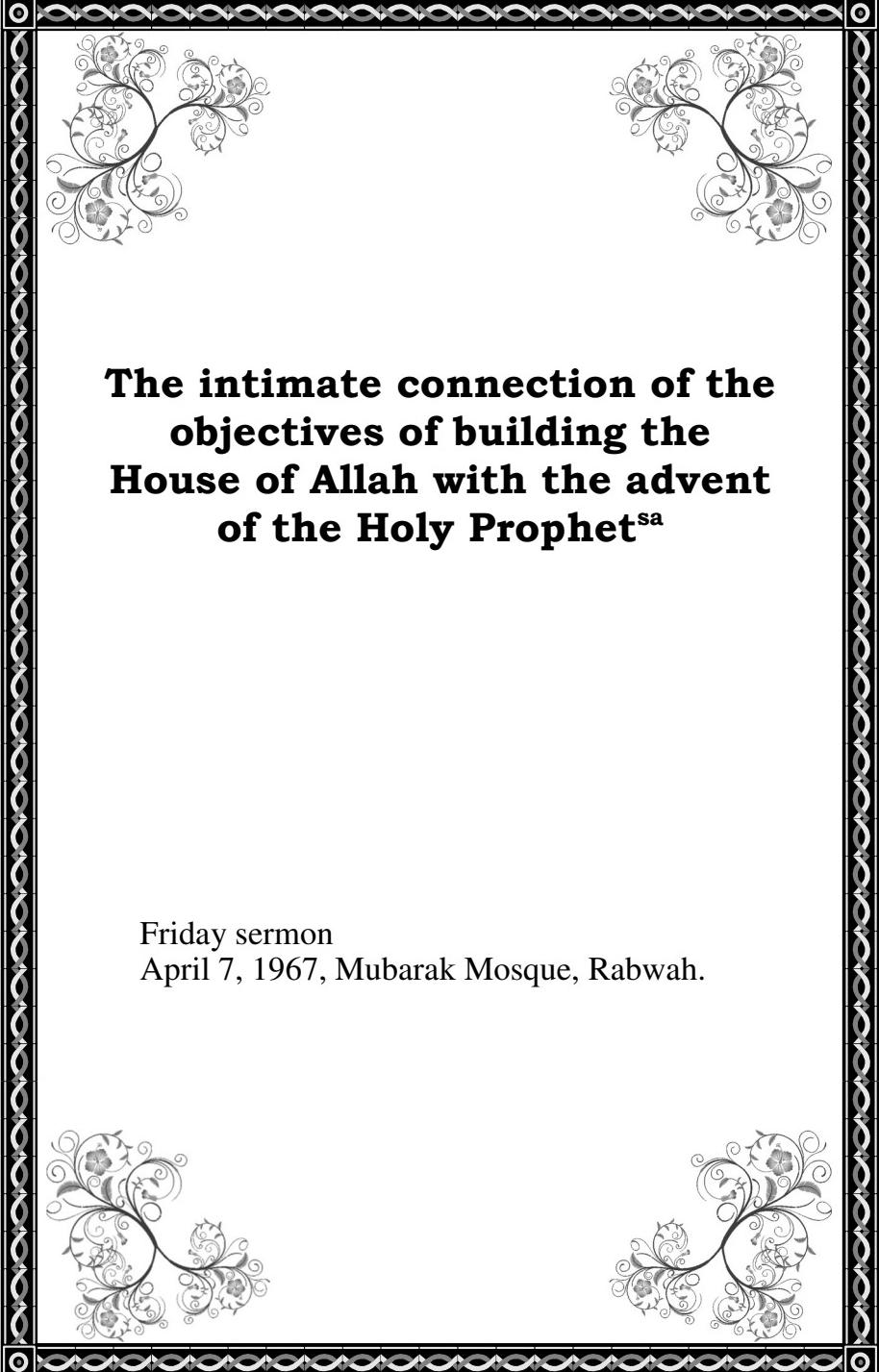
guidance for all peoples). Having suggested this connotation Allah the Almighty says, فِيهِ أَيْمَانٌ بَيْنَتْ (in it are manifest signs) which means that such manifest signs will be related to this House and it will become the fountainhead of such signs and heavenly favours that will last ad infinitum. Signs vouchsafed to the past Prophets or their peoples terminated with their appointed term. Everyone of the past people found some unsatisfactory excuse to declare that no such communion could be sought with Allah the Almighty whereby man could attain His nearness, receive His revelation, true dreams and visions, or prophecies regarding future. Thus, everyone of the past people closed the doors of His nearness on themselves. Allah the Almighty says that by the virtue of rebuilding the House, He is aiming to establish such a Muslim umma who will go on exhibiting His signs until the end of days. With their signs, instances of acceptance of prayers, and with fruit of their sacrifices in this world, that umma will prove that there exists the Creator of the world, Who is a Living and a Mighty God. He is the Gracious and very Loving. He does not allow them to go to waste who bow down to Him. On the contrary, He establishes a bond with them. To establish their honour in this world and to prove to the world that He loves them, He vouchsafes to them revelation, visions and true dreams and responds to their prayers. Such servants of Allah will continue appearing in this umma until the end of days and prove that their God is a Living God and that those, who seek to establish a bond with Him, are vouchsafed manifest signs.

**The fifth objective** of the House of Allah stated in the Holy Quran is the spiritual station of Prophet Ibrahim<sup>as</sup>. Allah says, look! My obedient Ibrahim<sup>as</sup> and many amongst his progeny, self-negating themselves in adoration of God and immersing themselves in His love like a true lover and adorer, raised the slogan of أَسْلَمْتُ لِرَبِّ الْعَالَمِينَ (I have submitted to the Lord of the worlds)<sup>3</sup> and set an example for the world. Allah says, I have arranged to inhabit this House so as to raise a party of adorers of God who, having removed all the barriers, shunning away all mundane connections, abandoning all their wishes and desires for Allah's sake, and sacrificing every desire of theirs, attain the station of being one with God; and perform the worship emanating from love and sacrifice in an excellent and perfect manner. The Promised Messiah<sup>as</sup> has elaborated this point that worship is of two kinds. The first kind of worship is based on humility and lowliness while the other is based on love and sacrifice. Our daily prayer is the kind of worship which is based on humility and lowliness. As the Holy Prophet<sup>sa</sup> is reported to have said, prayer is a supplication, and observance of the uttermost lowliness and humility is an integral part of it. The prayer of a person who entertains even a fraction of arrogance before his Lord is never accepted. Thus, our prayers can be rendered as true worship only when they attain the status of lowliness and humility in real terms. In comparison to this the other kind of worship is based on love and sacrifice. The worship of Ibrahim<sup>as</sup>, which is related to

the building and protecting of the Ka‘bah, and to devoting himself and his progeny in the cause of the House of Allah, and to praying for it, is the worship of love. The demonstration of love and adoration that Hadrat Ibrahim<sup>as</sup> rendered was unparalleled. Allah the Almighty says that this is the place of Ibrahim and from this place He shall raise a people in millions who would prevail in every age. Allah says that the sacrifice of that umma will not be less by any means than that of Hadrat Ibrahim<sup>as</sup>.

That umma was to be raised in consequence of the holy influence of the Holy Prophet<sup>sa</sup>. But to spread the effects of that holy influence effectively in the world, the foundation stone of the Ka‘bah was laid anew about two and a half thousand years ago. What God Almighty wants to point out here is that the outward form of the Hajj (Pilgrimage) rituals is such that it demonstrates love; for example, the circuit of the Ka‘bah. The idea of circuit is common in almost all the peoples. History bears testimony that once a son of a king fell ill. The king went around the ailing son and prayed that his own life be granted to his son. Thus, the concept of sacrificing life is deeply connected with (*Tawāf*) circuit. In short, at this point, Allah the Almighty says that a people will be raised from this place who will always be making a circuit of their Beloved and paying homage to His abode. On the one hand they will keep the memory of Hadrat Ibrahim<sup>as</sup> alive, while on the other hand they will manifest the holy influence of the Holy Prophet<sup>sa</sup> with exquisite

glory. Allah the Almighty raised such people not only in the past and not among the inhabitants of Arabia only, rather in every region of the world and this would continue in every age until the end of the world. God Almighty will raise such people who will entertain that adoration for their Lord which was exhibited by Hadrat Ibrahim<sup>as</sup> and they will be ever ready to render every kind of sacrifice in His cause.<sup>4</sup>



# **The intimate connection of the objectives of building the House of Allah with the advent of the Holy Prophet<sup>sa</sup>**

Friday sermon  
April 7, 1967, Mubarak Mosque, Rabwah.

“Allah the Almighty founded a House for the benefit of all mankind but they failed to see its grandeur. Consequently, it fell into ruin to an extent that no sign of its existence could be seen. Then God, revealing its exact location to Ḥadrat Ibrahim<sup>as</sup>, had it rebuilt at his hands and inspired him to dedicate himself and his progeny for the service of the House, to protect it, and to establish its grandeur. Thus, his descendants served this House of Allah for a long time to come. Ultimately, with the services and the prayers spanned over twenty-five hundred years, a people was prepared who had the capability of bearing the enormous responsibilities of a perfect and immaculate universal shariah for all times to come.”

After *Tashahhud*, *Ta'wwuz* and surah Al-Fatiha, Huḍūr recited the following verses from the Holy Quran.

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَبْكِهُ مُبْرَكًا وَهُدًى لِلْعَالَمِينَ ١٩٦  
 فِيهِ أَيْتُ بَيْنَتُ مَقَامَ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ أَمِنًا ۚ وَلِلَّهِ  
 عَلَى النَّاسِ حِجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۖ وَمَنْ كَفَرَ فَأَنَّ  
 اللَّهَ عَنِّي عَنِ الْعَالَمِينَ ٢٠٣

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَآمَنَا ۖ وَاتَّخَذُوا مِنْ مَقَامِ  
 إِبْرَاهِيمَ مُصَلًّى ۖ وَعَدَنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَرَا بَيْتَ  
 لِلَّهِ الْكَبِيرِ الْمُطَهَّرِ ۖ وَالرُّسُغَ الْمُجُودِ ۗ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ  
 اجْعَلْ هَذَا بَلَدًا آمِنًا ۖ وَأَرْزُقْ أَهْلَهُ مِنَ الشَّمْرِ مِنْ أَمْنِ مِنْهُمْ  
 بِإِلَهِهِ وَالْيَوْمِ الْآخِرِ ۖ قَالَ وَمَنْ كَفَرَ فَأَمْتَحِنُهُ قَلِيلًا ثُمَّ أَصْطَرْهُ  
 إِلَى عَذَابِ النَّارِ ۖ وَبِئْسَ الْمَصِيرُ ۗ ۲۰۴ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ  
 مِنَ الْبَيْتِ ۖ وَإِسْمَاعِيلُ ۖ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۗ  
 رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ ۖ وَمَنْ ذَرْرِيَّتَنَا أَمَّةً مُسْلِمَةً لَكَ ۖ وَأَرِنَا  
 مَنَّا سَكَنَّا وَتُبَّ عَلَيْنَا ۖ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ ۗ رَبَّنَا وَابْعَثْ فِيهِمُ  
 رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ أَيْتَكَ ۖ وَيَعْلَمُهُمُ الْكِتَابُ وَالْحِكْمَةُ  
 وَيُرَكِّبُهُمْ ۖ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۗ ۲۰۵

Huḍūr said:

I have delivered a few sermons on a greatly important topic which can be summarized as under:

Allah the Almighty founded a house for the benefit of all mankind but they failed to see its grandeur. Consequently, it fell into ruin to an extent that no sign of its existence could be seen. Then God, revealing its

exact location to Ḥadrat Ibrahim<sup>as</sup>, had it rebuilt at his hands and inspired him to dedicate himself and his progeny for the service of the House, to protect it, and to establish its grandeur. His descendants served this House of Allah for a long time to come. Ultimately, as a result of the services and the prayers spanned over twenty-five hundred years, a people were prepared who had the capability of bearing the enormous responsibilities of a perfect and immaculate universal shariah.

Then I explained that Allah the Almighty has set out twenty-three aims and objectives of building the House in the verses I recited earlier, and that the achievement of every one of these objectives is associated with the advent of the Holy Prophet<sup>sa</sup>. I expressed my views about five of these objectives in the last sermon. Firstly, وَضَعَ لِلثَّالِثِينَ (founded for mankind), that the House was built for the benefit of all mankind. Secondly, مُبِرَّةً (abounding in blessings), that it is blessed both materially and spiritually. Thirdly, هُدًى لِلْعَالَمِينَ (a guidance for all peoples) suggests that Allah wants to make it a source of guidance, and Allah the Almighty has made it a centre of guidance for all the worlds in respect of all the four meanings of the word ‘guidance’. Fourthly, فِيهِ أَيْتَ بَيْنَكَ (in it are manifest signs) suggests that a succession of such heavenly signs will be initiated from here that will last until the end of days and a fountain of Divine succour will gush forth from here which will never dry up. Fifthly, مَقَامُ إِبْرَاهِيمَ (station of Abraham) suggests that this House will be the pivotal point of a worship which is based on

love and sacrifice. A people, representing all the peoples and ages will be raised who, like Ḥadrat Ibrahim<sup>as</sup>, will be immersed in love of God, and the avenues of seeking nearness to God will always welcome them.

These are the five objectives I had discussed at length in the last Friday sermon. I will have to revert to each of them to justify how each one of these objectives is associated with the advent of the Holy Prophet<sup>sa</sup> and how and in what form that was achieved. Therefore, I intend to describe the objectives very briefly so that I could discuss the remainder of the twenty-three objectives in today's sermon. It may happen as God may please.

Allah the Almighty says, (مَنْ دَخَلَهُ كَانَ أَمِنًا) (whoso enters it, enters peace) **the sixth objective** of building the House of Allah is, whoso enters it, that is to say, whoso observes the worship associated with the House of Allah, will come under God's protection from the hell of this world and the hereafter, and all his past sins will be forgiven. Thus, the sixth objective of building the House of Allah is to make it a place with which certain forms of worship are associated; whoever performed them fully and perfectly and with sincere intention is promised forgiveness of all his past sins, and that he would be protected from the fire of hell.

**The seventh objective** of building this House is (وَلِلّهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ) (And pilgrimage to the House is a duty). It is an obligation, not only for the descendants of Ḥadrat Ibrahim<sup>as</sup> or that of the Arabs, to make

pilgrimage to this House; rather it has been built for all the nations of the world to gather at this point for pilgrimage. (I believe and the Holy Quran also bears credible evidence that all these aims and objectives had been communicated to **Hadrat Ibrahim<sup>as</sup>** at the time of its construction). God had told **Hadrat Ibrahim<sup>as</sup>** that making pilgrimage to this House would be made mandatory for all the nations who believed in Me and entered the fold of My Prophet<sup>sa</sup> as well, and having placed their hand into the hand of the Seal of the Prophets<sup>sa</sup> bore the yoke of obedience. Thus, this place would be made a meeting point for all the nations.

**The eighth objective** of the House is explained in the word مَّسَاجِدَ (a resort). The word implies that the nations of the world have been split into various segments. And when this division reached its maximum a Prophet would be raised to fulfil the objective of the House of Allah and he would unite all the nations عَلَى دِينٍ وَاحِدٍ that is, under one faith. He would unify them all in one religion. Thus the point of discussion here is that though a time will come when divisions will have reached their extreme, God will raise a Prophet at that stage who would unite all the nations into one.

**The ninth objective** mentioned here is that this House is آمَانَ اللَّهِ اسْنَاد (security for mankind). This means that I [Allah] have desired the House to be made such that this and only this House would guarantee the world peace. For, it is only this House that may be called the House of Allah in true sense. Any organization in the

world who disregarded this House and the teachings associated with it, no matter however it endeavours, would not achieve peace. True peace in the world could be maintained only by following the teachings presented by the Prophet raised from the House of Allah.

Another meaning of امن (peace) suggests that the expression آمنا لشّاس (a security for mankind) also means that spiritual satisfaction of mind could be attained only by establishing firm ties with Mecca and the final shariah which would appear in Mecca; and it would invite all the nations in the world to their Lord. Mental satisfaction can be attained only when a shariah is capable of meeting the natural human requirements, and when it is capable enough to guide and nurture all the human capabilities and faculties bestowed upon by God. Therefore, here it means that Mecca would be the home of a teaching which would truly provide peace of mind to the world. Hence, both the meanings apply here; First, that peace cannot be secured to the world but through Mecca; and second, the souls cannot secure peace of mind and human intellect cannot secure gratification but only through the teaching which would be revealed in Mecca.

**The tenth objective** mentioned in the verses is (إِنْهُوا مِنْ مَقَامِ إِبْرَاهِيمَ مَصْلًّا) (and take ye the station of Abraham as a place of prayer). In an earlier verse the expression مَقَامُ إِبْرَاهِيمَ (place of Abraham) was mentioned which implied that this place is a house where true and earnest worship, which gushes forth of the fountain of Divine

love and sacrifice, has been founded. Whereas **إِنَّمَا قَوْمٌ مُّصَلّٰ** denotes such worship that springs forth from the fountainhead of humility and modesty.

In short, one of the objectives of the House of Allah outlined here is that a people should be raised who should worship their Lord with humility and meekness. For a worship immersed in humility and modesty would raise the stations like that of Ḥadrat Ibrahim<sup>as</sup>, and set up centres for the propagation of Islam the world over.

**The eleventh objective** of the House is **طهراً يَسِّعُ** (purify My House), which denotes that Allah the Almighty desires the House to be like a university and an educational hub for disseminating external cleanliness and internal purification.

**The twelfth objective** is mentioned in the word **بِلَّاتِ الْقِيَامَةِ** (for those who perform the circuit) which means representatives of various nations would frequently assemble here. About two and a half thousand years before Allah the Almighty had revealed to Ḥadrat Ibrahim<sup>as</sup> that representatives of all the nations would come here frequently to perform the circuit of the Ka‘bah and to meet other objectives associated with it.

**The thirteenth objective** is stated in **وَالْعَكِينَ** (and those who remain *therein* for devotion). That is to say, a House is being rebuilt so that a people is raised who dedicate their lives for the cause of Allah and thus fulfil the objectives of this House.

**The fourteenth objective** mentioned here is **وَالرُّكُوعُ السُّجُودُ** (and those who bow down and fall prostrate

*in prayer).* That is, Allah the Almighty desires to raise a people who firmly believe in the Unity of God and lead their lives in total submission to Him.

**The fifteenth objective** stated here is بَلْدَةً أُمِّيَّةً (a town of peace). The word اَمِن (peace) has been used in these verses to denote three different objectives. Allah the Almighty says here that He will protect the House from the hostile assaults of the world, and no attack aimed at destroying the Ka‘bah will ever meet success. On the contrary the enemy will be reduced to annihilation, so that the world could reach the conclusion that the Prophet whom God wishes to raise here will also be under the shelter of God; and no power in the world will be able to destroy him or fail his mission. Similarly the world shall also realize that the shariah of this innocent Prophet will be everlasting, and that God Himself will undertake its preservation.

**The sixteenth objective** connected with this House is وَأَرْزُقُ أَهْلَهُ مِنَ الشَّمَرْتِ (provide its dwellers with fruits). In this verse the Holy Quran points out that Allah the Almighty had the House rebuilt, so that having seen its blessings the world could reach the conclusion that those who are ready to sacrifice their lives in the cause of Allah, and becoming only His, having severed all worldly ties, their labour is never lost. Rather, they become recipient of the sweet rewards destined for them as a result of their humble and loving deeds.

**The seventeenth objective** of building the House is رَبَّنَا تَقَبَّلْ مِنَ (Our Lord, accept *this* from us). That is to say, the world shall realize that spiritual heights cannot be

attained but only with the help of supplication and prayer. When the intensity in supplication reaches its climax and a state of death overtakes an individual, then Divine blessing descends from the heavens and doors to true recognition of Allah are opened.

The objective of the House of Allah discussed at this point is that a people will be raised here who will supplicate fulfilling all the provisions of supplication. A state of death will overtake them during prayer and it will render their selves to a complete nought and they would be transformed into water that will flow forth to the threshold of their Lord. They will be fully aware of the fact that they cannot achieve anything merely on account of their good deeds unless they attract the grace of Allah the Almighty through prayer and supplication. Therefore, even having offered the best sacrifices they will not rank their sacrifices anything but nought. They will live in constant dread and stand in awe of their Lord. Notwithstanding their best sacrifices, they will pray that whatever they render to the service of their Lord is only a modest offering. They would say: O our Lord! Your grandeur is majestically high and we do not deem our offering worthy enough; but You are a Gracious Lord. Overlooking our negligence and our humble endeavours have mercy on us and please accept this modest offering of ours, so that our endeavours and strivings may be honoured in Your service. In short, Allah the Almighty founded the House so as to raise a people like this.

**The eighteenth objective** of building the House is that the world shall realize that only those witness the manifestation of the attribute of All-Hearing of their Lord who pray fervently to Him in the given manner, and then witness that their Lord is He Who listens. He responds to prayers, and says: I have granted your prayers. Thus, by virtue of building the House of Allah the world will come to recognize the All-Hearing God.

**The nineteenth objective** is that the world will recognize the Omniscient God through this House. Not that on account of his imperfect knowledge a person will always be granted whatever he prayed for; nay, his Lord will answer his prayer when he will pray and take the prayer to its zenith. Rather, God will grant it in keeping with His knowledge of the unseen, that is, only in the manner the prayers should be answered. The rejection of some of the prayers, or the acceptance of some in a form different from what was sought in the prayer will not mean that God is not the All-Hearing or Omnipotent. On the contrary, it will prove that only Allah the Exalted possesses the knowledge of the unseen. Thus, the Ka'bah has been founded so as to familiarize and acquaint people with their Omniscient God.

**The twentieth objective** is (وَمِنْ ذُرِّيَّتَ أَمَّةٍ مُسْلِمَةً تَكَ) (*make of our offspring a people submissive to Thee*) that is, we request God that Muslim umma be raised from among our progeny. In this verse Allah the Exalted expressed His objective that at the time of the advent of Muhammad<sup>sa</sup> as a Prophet, his people should be

capable of becoming the Muslim umma. In fact, that people would eventually become the Muslim umma as a result of the prayers of Ibrahim<sup>as</sup>. Another meaning of this verse is that though the promised Prophet will surely appear in Mecca; but you should keep praying that O Lord! Be merciful to us lest on account of negligence and disregard on our part and our progeny we become undeserving of the promise, and the Prophet be raised among some other people instead of amongst us.

Therefore, he prayed solely for his progeny to be made the Muslim umma and that they become the recipient of the first message and may all of them believe in it as well. Thus, it has been pointed out here that the progeny of Hadrat Ibrahim<sup>as</sup> and Hadrat Ismael<sup>as</sup> shall become the Muslim umma and be not among the non-believers. Having believed in the Prophet the progeny should also have the strength and potential to discharge the responsibility laid on their shoulders. Allah the Almighty says, Ka‘bah has been rebuilt so that these people may bear the desired characteristics.

**The twenty-first objective** is أَرِنَا مَسْجِدًا (show us our ways of worship) which points to the fact that a Prophet will be raised in the holy city of Mecca at such a time when the world, having attained spiritual and intellectual development, will have reached such a standard of maturity that it could bear the immaculate and perfect shariah; a shariah which will be more adaptable in contrast to the previous shariahs; a shariah

which will teach to behave fittingly according to the need of the time; and a shariah which will be capable of meeting the requirements of all peoples and all ages. The expression أَرْتَنَا مَسَابِكَ (show us our ways of worship) means, teach and guide us to appropriate deeds, worship and responsibilities. In other words, reveal the Quranic shariah on us.

Thus, أَرْتَنَا مَسَابِكَ (show us our ways of worship) implies that the coming Prophet will be for all peoples and all times. Therefore, keep praying that, our Lord! since needs and natures vary from people to people and issues differ from time to time, so send a perfect and immaculate shariah which could meet natural needs of every people and address the issues of every age, and could be practicable until the Last Day, so that the objective for which Allah the Almighty founded the Ka'bah may be achieved.

**The twenty-second objective** has been outlined in the phrase شُفَعْيَنَا (turn to us with mercy) which states that the final shariah sent here will be closely linked with the Forgiving Lord. And the followers of that shariah will be aware of the fact that on no account could the true knowledge of God be attained without repentance and seeking forgiveness. Therefore, they will make ceaseless sacrifices in His cause and time and again will they revert to Him imploring, 'Lord! Forgive us our shortcomings.' Even having done good, they will be dreading any slip lest they incur displeasure of their Lord and they will abandon themselves to seeking forgiveness and repentance all the time.

**The twenty-third objective** is رَبَّاً وَابْعَثْ فِيهِمْ رَسُولاً مِّنْهُمْ (our Lord, raise up among them a Messenger from among themselves) that I [Allah] want to make it the birthplace of Muhammad<sup>sa</sup>. I would like to turn it into such a holy place that as a result of supplications implored with earnestness, humility, humbleness, love and devotion, a humble servant of Mine will be raised in its environs to the status of *Muhammadiyyat*, by whose virtue a shariah will be established and a nation will be raised that will possess living signs. The phrase يَشْرُوَاعُوكَ لِيَتَكَ (who may recite to them Thy signs) denotes they will be associated with the Living God, living Prophet and the living and immaculate shariah for their guidance. They will not be required, like young children, to blindly comply with what is said to them. Rather, in order to sharpen their intelligence and discernment, God will also teach them the philosophy of His injunctions through this Messenger. Thus, they will be purified in a way as no past people have ever been. This is a fact endorsed by human intellect as well, for, if past peoples were bestowed upon relatively imperfect shariahs whereby they were purified then their purification was certainly not perfect. Even though that purification was in consonance with their nature, caliber and strength, nonetheless it never was a perfect purification, for the teaching given to them was imperfect, in line with their low caliber. When that people was raised who was capable of undertaking the responsibility of a perfect shariah, then those of them who led their lives making extreme sacrifices,

complying with all that is lawful and shunning all that is unlawful out of fear of Allah the Almighty, and making earnest supplications to Him, they would attain such immaculate purification of the self (merely as a result of Divine grace and not because of their personal endeavours) and such perfect purification theirs would be, and they would enjoy such pleasure and approbation of God as had never been granted to any other people.

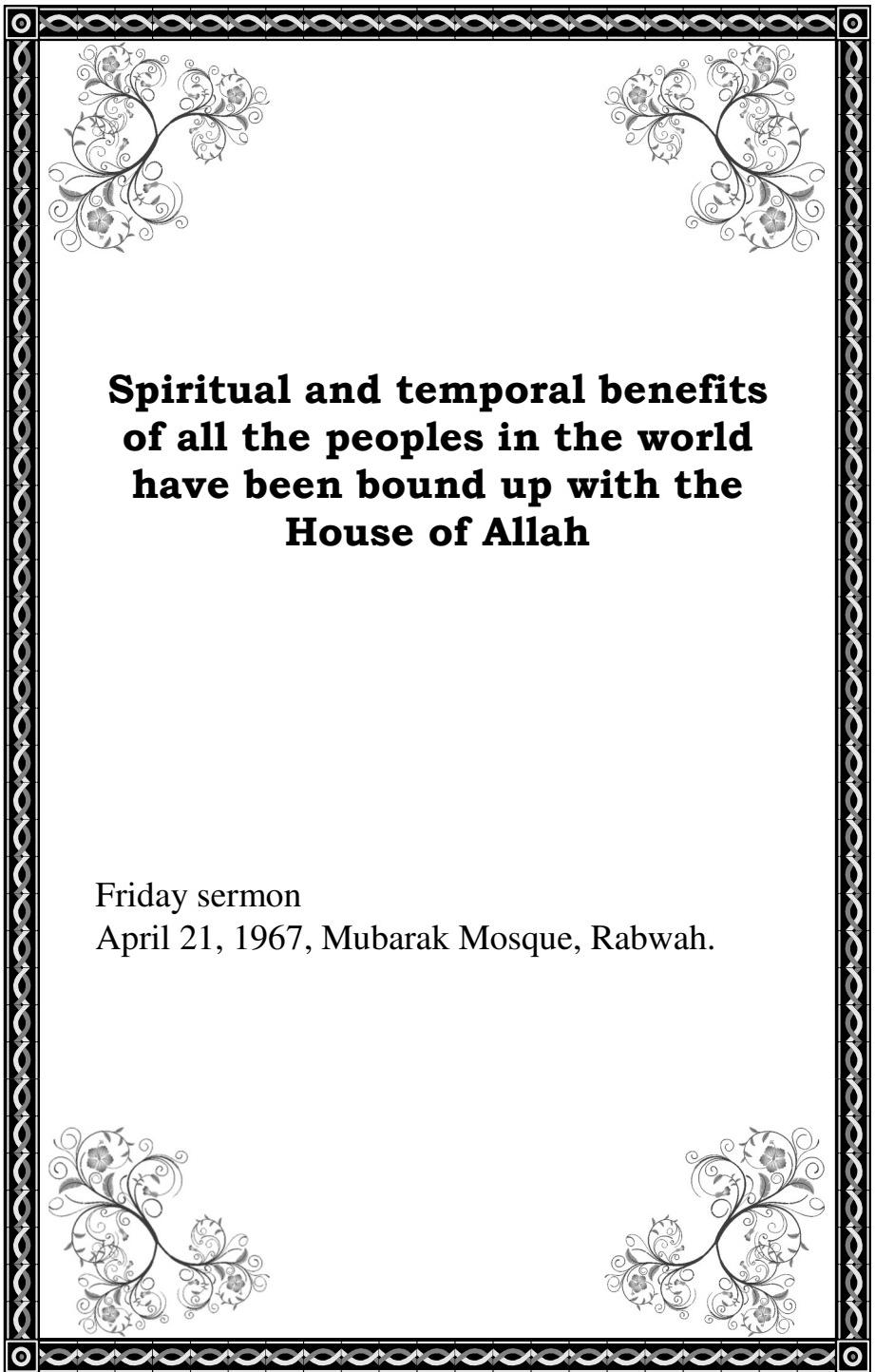
In short, Allah the Almighty says, the twenty-third objective of building the House of Allah is that a *Khairur Rusul* that is, the Best of the Prophets, be sent to the world in order to raise man to the lofty stations for which he was created.

May Allah the Almighty make us, too, out of His grace, among those people, for we are extremely weak, incapable, sinful, stupid and deeply sunk into carnal desires. But if He graciously wished, He might lift us from our lowly state to the pinnacle of purification promised to the Muslim umma.

In the forthcoming sermons, inshallah, I will describe at length as to how these twenty-three objectives were fulfilled by the Holy Prophet<sup>as</sup>. I am trying to gradually draw your attention towards an important point which I have already alluded to, that is, Allah the Almighty has drawn my attention towards an important issue which is vital for the proper education of the members of the Jamā‘at.

Anyway, I am trying to prepare your mind for it. But until and unless Allah the Almighty makes my

words effective and makes your hearts receptive enough, I and my elaborations are of no use. Therefore, keep praying and I also will pray. May Allah the Almighty enable our Jamā‘at undertake the task for which it has been created.<sup>7</sup>



**Spiritual and temporal benefits  
of all the peoples in the world  
have been bound up with the  
House of Allah**

Friday sermon  
April 21, 1967, Mubarak Mosque, Rabwah.

“The first objective of building the House of Allah is discussed in the words **وُضِعَ لِلْإِنْسَانِ** (founded for mankind). The purpose of rebuilding the House of Allah at the hands of Ibrahim<sup>as</sup> is to bind up spiritual and temporal benefits of all the peoples in the world with this House.”

After *Tashahhud*, *Ta'wwuz* and surah Al-Fatiha, Hadhrat recited the following verses from the Holy Quran:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِلَّذِي يَبْكِهَ مُبَرِّكًا وَهُدًى لِلْعَالَمِينَ ۝  
 فِيهِ أَيْتَ بَيْنَتُ مَقَامَ إِبْرَاهِيمَ ۝ وَمَنْ دَخَلَهُ كَانَ أَمِنًا ۝ وَلِلَّهِ  
 عَلَى النَّاسِ حُجُّ الْبَيْتِ مِنْ اسْتَطَاعَ إِلَيْهِ سَبِيلًا ۝ وَمَنْ كَفَرَ فَأَنَّ  
 اللَّهَ عَنِّي عَنِ الْعَالَمِينَ ۝<sup>٨</sup>

وَإِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِلنَّاسِ وَآمَنَا ۝ وَاتَّخَذُوا مِنْ مَقَامِ  
 إِبْرَاهِيمَ مُصَلًّى ۝ وَعَدَنَا إِلَى إِبْرَاهِيمَ وَإِسْمَاعِيلَ أَنْ طَهَرَا بَيْتَ  
 لِلَّهِ الْمَكَ�نَ ۝ وَالْعَكْفَيْنَ ۝ وَالرُّسْعَيْنَ السُّجُودَ ۝ وَإِذْ قَالَ إِبْرَاهِيمُ رَبِّ  
 اجْعَلْ هَذَا بَلَدًا آمِنًا ۝ وَأَرْزُقْ أَهْلَهُ مِنَ الشَّمْرَتِ مَنْ أَمَنَ مِنْهُمْ  
 بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۝ قَالَ وَمَنْ كَفَرَ فَأَمْتَعْهُ قَلِيلًا ثُمَّ أَصْطَرْهُ  
 إِلَى عَذَابِ النَّارِ ۝ وَبِئْسَ الْمَصِيرُ ۝ وَإِذْ يَرْفَعُ إِبْرَاهِيمُ الْقَوَاعِدَ  
 مِنَ الْبَيْتِ ۝ وَإِسْمَاعِيلُ ۝ رَبَّنَا تَقَبَّلْ مِنَّا إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ۝  
 رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ ۝ وَمَنْ ذَرْرِيَّتَنَا أَمَمَةً مُسْلِمَةً لَكَ ۝ وَأَرِنَا  
 مَنَّا سَكَنَأَ وَتُبَّ عَلَيْنَا ۝ إِنَّكَ أَنْتَ التَّوَابُ الرَّحِيمُ ۝ رَبَّنَا وَابْعَثْ فِيهِمُ  
 رَسُولًا مِنْهُمْ يَتْلُو عَلَيْهِمْ أَيْتَكَ ۝ وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ  
 وَيُرَكِّبُهُمْ ۝ إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ۝<sup>٩</sup>

And then said:

These verses, which I recited in the last two Friday sermons and I have also recited them in the sermon today, discuss the twenty-three Divine objectives of the House of Allah and that their achievement is associated with the advent of the Holy Prophet<sup>sa</sup>. Though all of these promises were made with Hadrat

Ibrahim<sup>as</sup> about two and a half thousand years prior to the advent of the Holy Prophet<sup>sa</sup>, yet all of these promises and prophecies were fulfilled and all the objectives were achieved, in their true sense, with the advent of the Holy Prophet<sup>sa</sup> and descent of the Quranic shariah.

**The first objective** of building the House of Allah as was discussed in an earlier sermon is وَضَعَ لِلْكَافِرِ (founded for mankind). The purpose of rebuilding the House of Allah at the hands of Hadrat Ibrahim<sup>as</sup> is to bind up spiritual and temporal benefits of all the peoples in the world with this House. It is evidently clear that during the two and a half millennia, which had elapsed between Hadrat Ibrahim<sup>as</sup> and the Holy Prophet<sup>sa</sup>, it could not have been asserted that all the peoples of the world were benefiting spiritually and temporally from this House of Allah. The fact is that most people of that time were unaware of even the geographical location of the House of Allah or Mecca, and most of them entertained no love for the House. They would not be drawn to it and had no respect or regard for it. They were not sure whether certain blessings and bounties had been bound up with the House of Allah and that they could have partaken of them only if they had been aware of them. But with the advent of the Holy Prophet<sup>sa</sup> the House, which had sunk into oblivion, was recognized by the world and they also came to know of its blessings. The hearts of the peoples inhabiting every part of the world were irresistibly drawn to it and all the promises made by

the Lord of Hadrat Ibrahim<sup>as</sup>, the Lord of the Holy Prophet Muhammad<sup>sa</sup> and our Lord, began to see their fulfilment.

Now I am going to describe how and in what way the promise of وَضَعَ لِلنَّاسِ (founded for mankind) was fulfilled through the Holy Prophet<sup>sa</sup>. It is evident that the promise that entire humankind would seek blessing from Mecca was made with all the peoples; and rationally speaking the fulfilment of this promise is impossible without an immaculate shariah. Therefore, the descent of the perfect shariah of the Holy Quran was inevitable before the promise was to be fulfilled. The Holy Quran claims to be دِلْكَ الْكَتْبُ (this is a perfect Book)<sup>10</sup> and that the Quran is an immaculate and perfect shariah. The evidence in support of this claim furnished by the Holy Quran is لَا رَبَّ لَهُ فِيهِ رَيْبٌ (there is no doubt in it). According to the four meanings of رَيْبٌ (doubt) which can be applied here, four arguments have been presented to prove the fact that the Holy Quran is, from every aspect, a complete, perfect and immaculate book.

According to one connotation of the word رَيْبٌ (doubt) the Holy Quran is the only perfect book which can meet the spiritual, physical, social, moral, economic and political needs of humankind; and it is the only perfect book which fulfills all the genuine requirements of human nature, because this book proves its need and veracity by virtue of its intrinsic excellence and eminence and unparalleled teachings. If I take up this argument again as a claim and start

adducing further arguments in its support, this single argument alone will take a lot of time. Those who are conversant with the Holy Quran to some extent also know the fact that the arguments, eminence and unparalleled teachings of the Holy Quran are such as prove its excellence over all the past Books.

The Promised Messiah<sup>as</sup> was once asked as to what was the need of the Holy Quran in the presence of the revealed books of the Israelites. He replied, the Holy Quran is a very vast book and sheds light on scores of sciences. It has surah Al-Fātiḥah in its beginning. If you could present from any of your holy books the knowledge and convincing arguments as have been expounded in only surah Al-Fātiḥah, we would consider your books to be paralleled with the Holy Quran. It has been quite some time since the challenge for this competition was issued. A number of Popes, who headed the Catholic church, have come and gone. So is the case with other Christian sects. But none of them has ever dared to take up the challenge and furnish from their scriptures arguments that are contained in surah Al-Fātiḥah, which the Promised Messiah<sup>as</sup> had vowed to present from this surah.

Thus, one meaning of لا يَرْبُّ فِيهِ (there is no doubt in it) is that this book can establish its need and veracity by virtue of its intrinsic qualities, excellence and unparalleled teachings. The failure of the heads of the Christian sects to accept the challenge of the Promised Messiah<sup>as</sup> to this date – to which he had invited them when the question of the need of the Holy Quran arose

– shows quite explicitly that the contents of their revealed Books can not be presented in comparison to that of surah Al-Fātiḥah.

The second argument of this book being a perfect one mentioned in لَا رَيْبُ فِيهِ (there is no doubt in it) is that the Quranic teachings, with the help of their convincing arguments and manifest signs, can lift up man from the barren wilderness of conjecture and supposition to high altitudes of conviction. God Almighty has preserved this book; it would therefore, possess this quality for ever. One meaning implied in the word رَيْبٌ (doubt) is that this book is under the protection of God Almighty, and Satanic deception cannot find its way into it. Hence, the influence it is exercising on human soul today will continue unabated until hereafter. This shows that this الْكِتَابُ is a perfect book.

Another implication of لَا رَيْبُ فِيهِ (there is no doubt in it) is that no guidance or verity that could be found in a perfect book has been missed out of it. In many a place [in his books] the Promised Messiah<sup>as</sup> has invited [the advocates of] other religions to a competition in this regard too. For example, he demanded from them to present any true and authentic argument of the existence of God from their books which he may fail to show from the Holy Quran. Thus, every verity that any Divine book makes claim of is found in it, and many more such verities which are not found in other books are also found in it. Therefore, this الْكِتَابُ is the perfect book.

Another argument implied in the fourth meaning of (لَا رَيْبُ فِيمَا) (there is no doubt in it) is that compliance with the Quranic teachings will safeguard you from all kinds of adversities and calamities and that you will come under the protection of Allah the Exalted. Then, no deception, or power, or intrigue of the world would harm you in true sense. One suffers a loss only when something is really lost. But if somebody loses five rupees and his father gives him five rupees in lieu of the lost five rupees and ten extra rupees for the anxiety he suffered; no sane person in the world will consider it a loss when his five rupee loss is being compensated with fifteen rupees. Allah the Exalted promises here safety for you saying, you will not suffer from any loss or tribulation if you act upon the teachings of this book. He does not say that nobody will be able to inflict upon you any harm; for a believer has to make sacrifices in the cause of Allah. But that which is regarded as a hardship by the worldly people is a comfort for a true believer. His God, his Lord and the one Who is his Master for Whose sake he bears with the afflictions, produces such means for his pleasure, delight and comfort that he deems afflictions from the persecutor of no import and firmly believes that even if he were to be persecuted greater his Lord would shower even more love on him. Hence, this is a book whose true believer is never at a loss. The other Divine books are not on a par with it. Therefore, it is proven that it is this book that is الْكِتَاب (the Book). God Almighty says in surah An-Nisā':

يَا أَيُّهَا النَّاسُ قَدْ جَاءَكُمْ رَسُولٌ مِّنْ أَنفُسِكُمْ فَإِذَا هُنَّا خَيْرًا لَّهُمْ

“O mankind! the Messenger has indeed come to you with truth from your Lord; believe therefore, *it will be better for you.*”<sup>11</sup>

O mankind, Hearken! a perfect prophet with perfect truth has come to you from your Lord; Who created you with a specific purpose, and passing you through different stages of development and evolution He has brought you to a stage whereat He can admit you into his immaculate heaven. Listen, the Messenger has come. All your limbs, your tongues and your hearts should testify to his truth. If you believe in this perfect Messenger, follow his teachings, and live up to the teachings of this immaculate shariah, then you will become the best people. Once you have become the best, you will be able to benefit all humankind. People of every age and nationality will derive worldly and spiritual benefits from you. Unless you attain that station the world with its inhabitants in various parts could not derive any benefit from you. And until all the peoples in the world benefit from you it could not be said that you have been raised (أُخْرَجْتَ لِلشَّاءِ) for the betterment of the world. And unless it is proved that you have been raised for the betterment of the world, the promise of (إِنَّ أَوَّلَ بَيْتٍ وُضَعَ لِلشَّاءِ) (surely, the first House founded for mankind) would not be fulfilled. Therefore, responding to this call believe in the Quranic shariah and mould your lives accordingly. This will make you the best people.

Thus, the objective of وُضِعَ لِلنَّاسِ (founded for mankind) was achieved when the Holy Quran was revealed. Allah the Exalted says in surah Āl-e-'Imrān:

كُنْتُمْ خَيْرَ الْمَوْلَى مَّا تَأْخُذُونَ إِنَّمَا تَرْكُونَ فِي مَا وَهَبْتُ لَكُمْ  
الْمُنْكَرُ وَمَنْ يُؤْمِنُ بِاللَّهِ فَلَوْلَا مَنْ أَهْلُ الْكِتَابَ حَيْرًا لَّهُمْ

“You are the best people raised for the good of mankind; you enjoin what is good and forbid evil and believe in Allah. And if the People of the Book had believed, it would have surely been better for them.”<sup>12</sup>

The verse in fact claims that the umma of Muhammad<sup>sa</sup> has been raised for the benefit of all humankind in keeping with the prophecy and promise of Ibrahim<sup>as</sup>. An umma which is أَخْرَجَتِ لِلنَّاسِ (raised for the good of mankind) has been trained for the benefit of all humankind, and the argument furnished in its support is that this is ‘the best umma’. Hence, it is proven that this umma is أَخْرَجَتِ لِلنَّاسِ who has been raised for the well-being of all humankind. The argument is: If you reflect on all the shariahs in the world, you will reach the conclusion that every shariah was revealed in keeping with the ability of the people to whom it was sent. The shariah given to the people of Hadrat Noah<sup>as</sup> reveals the spiritual faculties and aptitudes of that people. The shariah bestowed on Moses<sup>as</sup> tells us about the spiritual faculties and potential of the Israelites—people of Hadrat Moses<sup>as</sup>. The same is the case with the followers of all the other Prophets. In any case, any shariah that is vouchsafed by Allah the Exalted to any

people is vouchsafed according to the spiritual abilities and capabilities of that people, as Allah burdens not any individual or nation beyond their capacity.

The second very evident fact is that the Quranic shariah, in comparison to all the earlier shariahs, is the most perfect, immaculate, consummate and complete. If you compare the Quranic injunctions (commands and prohibitions) with those of earlier shariahs, you will find that over seven hundred injunctions (commands and prohibitions) have been sent down for this umma, whereas Ḥaḍrat Moses<sup>as</sup> was given only a handful of injunctions. Besides that, hundreds of Quranic injunctions are such as have never been found in any of the past shariahs. This proves the fact that injunctions (commands and prohibitions) of all the earlier shariahs were limited in their scope, as the abilities of the people to whom they were sent were limited too. As the Quranic shariah is perfect and immaculate, it is an evidence that at the time of the revelation of the Holy Quran mankind possessed perfect spiritual capabilities, or else the Holy Quran would not have been sent down to them.

Hence, excellent features of the Quranic teachings bear testimony to the excellence of the faculties of this umma. The excellence of the Quranic teachings, their comprehensiveness and grandeur lead us to the conclusion that the people to whom the Holy Quran was sent excel all the past peoples in terms of their faculties, or else the Holy Quran would not have been sent to them. That is to say, the people to whom the

Holy Quran was sent are superior, unrivalled, peerless and the noblest of any other past people in regard to their capabilities and faculties. When these capabilities and faculties of this umma were nurtured by the Quranic teachings through the arch angel Gabriel and by the holy influence of the Holy Prophet<sup>sa</sup>, and with the blessings of his obedience they produced such noble and holy souls which, in their numbers, spiritual status, and disposition were the best and perfect as compared to the spiritual progeny of all the past Prophets. The promise of رَّضِيَ اللَّهُ عَنْهُمْ (founded for mankind) would not have been kept until such [the best] people had been raised, that none among the previous people could rival them and they would excel all and none could surpass them in future. That is to say, they were to attain the maximum heights of prominence and perfection. For, a deficient shariah and inadequate nurturing cannot be expected to benefit the whole world. In short, none of the peoples have ever been or will ever be equal to the Muslim umma in benefiting others till the last day. The Holy Quran says, كُلُّمَا حَسِيرًا مِّنْ أَحْرَجْتُ لِلنَّاسَ that is, you have been raised for all the peoples in accordance with the promise with Hadrat Ibrahim<sup>as</sup>. The whole world will receive benefits and blessings from you. The reason for that is that you are the best people from both respects: in terms of faculties, and in terms of training that you got from the noble example of the Holy Prophet<sup>sa</sup> and excellent manners that you have adopted. It can be only you people who will be beneficial to the whole world. Thus,

your attaining to the standard of the best people, your further progress in this regard and finally your attaining to the faculties to the point of perfection, and then nurturing of those faculties and capabilities to the perfection point bear ample testimony that the promise, that is, the House of Allah was raised for the benefit and welfare of the whole world, has been fulfilled.

Also it is to be kept in mind that man can be of any service to the whole humankind only when he treats every person with fraternity and equality, without allowing any discrimination and inequity. Thus, all the requisites to establish human honour and respect are to be found in the Islamic shariah, the Holy Quran, the conduct of the Holy Prophet<sup>sa</sup> and his traditions. Islam has wiped out all discrimination and differences between different people and has established the honour and respect of humankind as a whole.

At *Hajjatul Wada'* (farewell pilgrimage) the Holy Prophet<sup>sa</sup> said in his address: Listen! your Lord is one. He is the Being by Whose providence all the people, traversing various distances, have reached a stage that their spiritual and moral faculties and capabilities have become alike, and now they are prepared to embrace the final shariah. Your Creator is one Who has created your physical and spiritual faculties alike with no difference at all between one people and another. True that individuals vary in their spheres of development, but no such difference exists between one nation and another. It is not that one nation is inferior or degraded or their making is such that they cannot thrive or

flourish in physical, spiritual, intellectual, moral, social or economic terms. Beware and listen attentively that your Lord Who created you, your strength, your faculties and abilities, and finally perfected your development by passing you through evolutionary stages, is indeed One and only. Remember that your father is also one, that is, all of you are descendants of Adam. In short, your Creator is one, so is your father Adam. Had you been descendants of different fathers you would have said that you had inherited varying faculties from your respective fathers, and that your father was nobler and superior as compared to others, hence, you automatically inherited that nobler and higher status from him. But it is wrong to say thus because father is one. Similarly, if there were more than one God and Creator, one people would say that the God who created them was more powerful, more knowledgeable, more omnipotent, more affectionate and more merciful, thus, he invested them abundantly. The creator of others was less knowledgeable, less omnipotent and less merciful; so he was not as loving to his people as their lord was, therefore, they were less endowed with and consequently they were inferior. But when your Lord is one and your father is one, you must know that no Arab is superior to any non-Arab, neither any non-Arab has any excellence over any Arab. Nor, any black has any excellence over any red, nor any red is superior to any black. Another version goes, neither any red is superior to any white, nor any white has any excellence over any red. Merit of

excellence in the sight of your Lord, based on the faculties that He endowed you with, is only one and that is righteousness. Only he is nobler in the sight of God Almighty who is more righteous. But you have no knowledge of the sight of God.

فَلَا تُنْكِحُوا أَنْفُسَكُمْ طَهْوَأَعْلَمَ بِمِنْ أَتَقْنَى

“So ascribe not purity to yourselves. He knows him best who is *truly* righteous.”<sup>13</sup>

Nobility depends solely on the fact how your deeds are measured by the sight of Allah. We do not know whether He looks at us with love or anger, therefore, one should not flaunt his nobility. This is just one example that I have cited here, but Islamic teaching is full of such admonitions and teachings; For example, Islam does not acknowledge anybody’s superiority merely on the basis of wealth. On the contrary, it says that the rich have no right on their wealth unless poverty is eradicated. The Holy Quran says:

وَقِيَّ أَمْوَالِهِمْ حُقْقٌ لِلْمَسَاءِلِ وَالسُّخْرُوفِ

“And in their wealth was a share for one who asked for help and *for* one who could not.”<sup>14</sup>

In my view, the verse implies that no rich person is entitled to his wealth unless basic necessities of life are provided to every individual in the society. Once they have been provided, the rest is Allah’s grace which Islam does not prevent from spending appropriately and lawfully. Islam does not allow to lay five or six meals on your table while the neighbour is starving. Thus, no people as a nation, is superior to any other in

any case; for instance, when it comes to learning, all minds are equal in intelligence. Brilliant and genius brains and dull and dunces both are found among every people. They all enjoy their respective capabilities. This is unlikely that all the individuals of one Nation happen to be dull in learning while all individuals of another nation happen to be genius.

It is true that even donkeys of the ruling nations are raised to a high position. For instance, there was a fellow student of mine at Oxford. He did not turn up for the second term. The system there is that whoever cannot cope with the syllabus they do not waste his money. When a term ends and a student goes home, they send him a letter after the result not to turn up for the next term. In English it is called 'sent home'. I was not aware of this system then. When he [the fellow student] did not come back I enquired about him from other fellow students and thought deaths and accidents do occur, God knows what stopped him. A student told me that he had been 'sent home'. When I went to Delhi in 1944, I happened to eye a face at the railway platform and recognized instantly that he was the very person who had been 'sent home'. He was then [in 1944] a high officer in the British government. Both of us recognized each other and greeted one another. I said to myself, since they have sovereignty over our country, in the idiom of our country, they appoint even their asses as officers over us. In short, there are brilliant and dull brains both among every people, and there is no exception to this rule. Neither all brains of a

people are brilliant, nor are all dull. Brilliant, average and dull, all types are found in every nation.

Islam does not promote differentiation; on the contrary, it establishes equality. For example, Islam lays great stress on acquisition of knowledge, which means, everyone should be provided with as much education as his faculties and abilities allow him. This also implies that a student with very low grades, who passes an examination only with grace marks, should not be awarded scholarship, as it will be of no use. But to waste the talent of a genius student is tantamount to being ungrateful to God and causing loss to nation. In short, Islam has established equality and fraternity between one man and another. It seeks to purify the hearts of every sort of spite and malice, and enjoins to love each other like brothers. The fundamental teaching of Islam is based on three major pillars; absolute justice, kindness and kinship. Should all those nations that enjoy international status and have international ties and relations, decide to adopt the principle of absolute justice, and going further, if they adopt kindness, and even greater than that the principle of kinship, all disputes in the world would be resolved. And nations will start benefiting from each other instead of contriving to inflict damage upon one another. Thus, by giving this fundamental command, Allah the Exalted tells us that some of you will not be able to go beyond ‘absolute justice’. They should not fall down from that spiritual station, or else they will not remain Muslim any more. Some of you will rise

higher than ‘absolute justice’ and attain to the station of ‘kindness’ but not go beyond that. If they forsook the station of ‘kindness’ and notwithstanding their faculties they fell below justice, then remember, they would be deprived of numerous blessings they could have attained otherwise. This is not an inconsequential loss, rather it is a very serious one. Yet, some of you are such as attain, or can attain, the station of ‘kinship’, which is a station beyond both of the earlier ones. To them Allah says that they should not be content with ‘kindness’, or else they would deprive themselves of matchless and unparalleled Divine favours, grace and blessings. In short, Islam establishes equality, brotherhood and love among human beings on the basis of these three pillars.

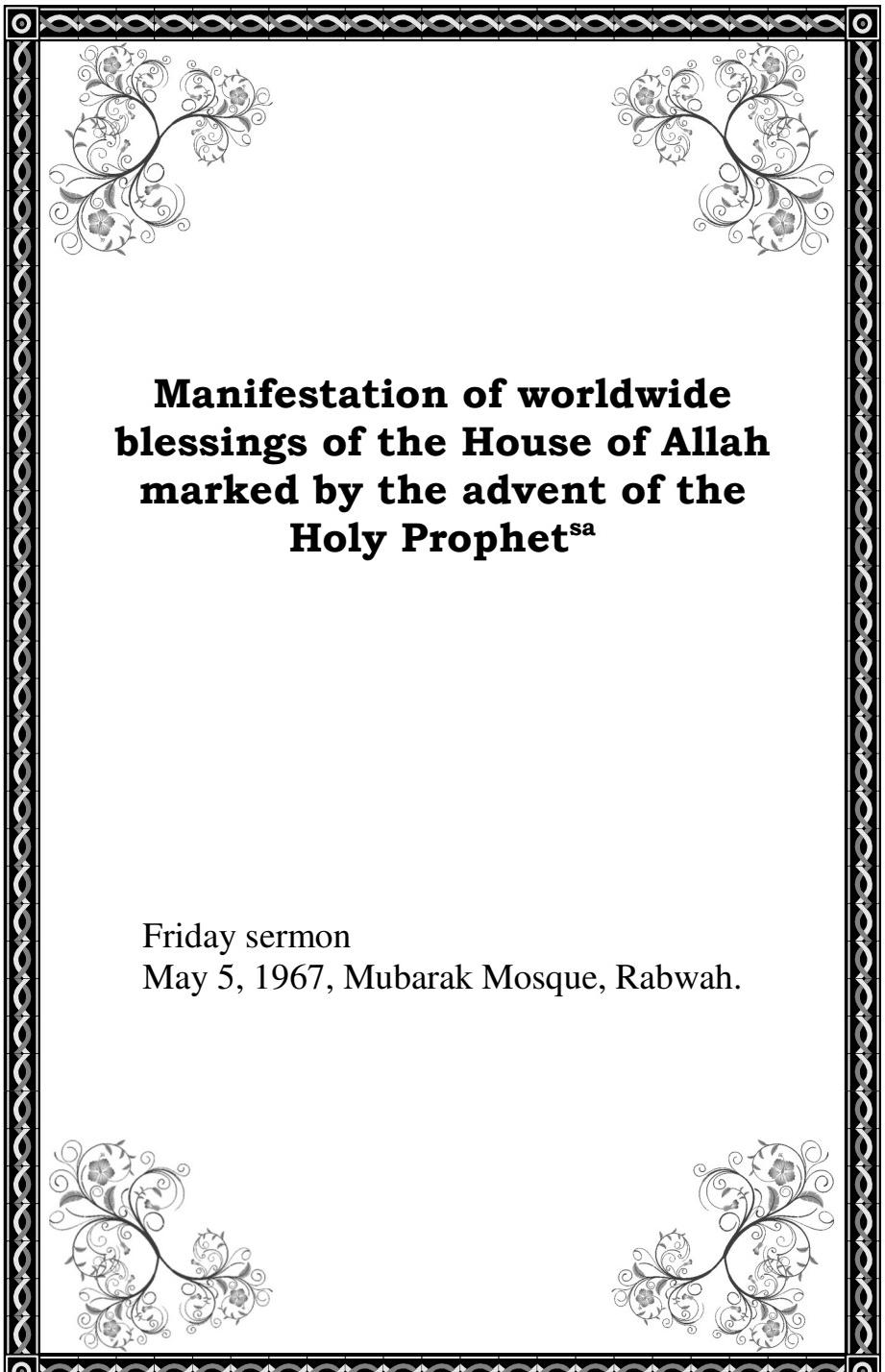
I am short of time, now; otherwise, I wanted to talk on this objective at length as this subject is one of the basis of the twenty-three objectives. The last objective is also as important as this one, and I shall touch on the ones in between briefly. An Ahmadi friend had a dream also in this regard. (He could not understand the interpretation of this dream). A few days back he wrote to me that he saw me (and some of my associates) in Qadian close to the stairs of that part of Mubarak Mosque which was built later. (There may be many youths among you who could not understand as they have never been to Qadian. But those who have been there know that the portion of Mubarak Mosque built later had stairs leading to a crossing.) He saw that he was standing there with some friends, meanwhile I

arrived taking quick steps with a cheerful and radiant face and climbed a few steps. Then I looked at him and his friends. Then I climbed a few more steps and looked at them again and then climbed all the steps in one go. Having reached there I called *Adhān*. They thought it was time for *Aṣr* prayer and that I would lead the *Aṣr* prayer. They noticed that I unusually prolonged the *Adhān* I called before the prayer. This portion of the subject that I am relating is similar to calling to a special programme so that when I come on to that programme, as a result of full awareness of its background, you should be able to understand your responsibilities. (The unusual prolonging of the *Adhān* is a clue to this very fact.)

In short, وَجْهَنَّمَ (founded for mankind) was just one objective of building the House of Allah. This is a highly important objective as all the other objectives are intimately associated either with this one or the last objective discussed in رَبَّاً وَأَبْعَثَ فِيهِمْ رَسُولاً مِّنْهُمْ يَشَوُّعُ عَلَيْهِمْ أَيْتِكَ (our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs). I wanted to discuss this objective at length so that you fully comprehend the point that the prophecy of وَجْهَنَّمَ (founded for mankind) could not have been fulfilled until the best people had been raised. And the best people could not have been raised until the Quranic shariah had been revealed, which is perfect and immaculate. Since every shariah is sent down in proportion to the faculties of the people of its time, and since the Quranic shariah is perfect and immaculate in every respect, we draw the conclusion (no other

conclusion can be drawn except this one) that the people of that age to whom it was addressed, and the people to whom will it be addressed till the last day, could understand the Holy Quran on account of their faculties and capabilities. Having accepted and imbibed the Quranic shariah and partaken of the bounties and blessings of the Holy Prophet<sup>sa</sup>, their countenances and faces were so altered in appearance that to a fact-finding eye they became new human beings. That is to say, nothing was left of their former countenances or features, instead new features emerged. Like a silkworm, when it has produced silk and come out of the web it has weaved around itself, it no longer remains the earlier worm anymore. Its former head, eyes and features are absolutely transformed. It had no wings before, but within 24 or 48 hours it grows wings, new head is developed and new eyes emerge. Exactly the same is true for those who believed in the Holy Prophet<sup>sa</sup>. Earlier, they were worms of the earth, but then they were invested with fresh insight, new [spiritual] eyes and brains by Allah. He endowed them with fresh energy for flight and they started rising high into the skies. And when such people had come into existence, the promise of وُضِعَ لِلنَّاسِ (founded for mankind) was also fulfilled.

It also illustrates the kind of responsibilities towards the service of humanity laid on a people who have been declared as the best people by the Holy Quran. May Allah the Exalted enable us all to discharge our responsibilities. Amen.<sup>15</sup>



**Manifestation of worldwide  
blessings of the House of Allah  
marked by the advent of the  
Holy Prophet<sup>sa</sup>**

Friday sermon  
May 5, 1967, Mubarak Mosque, Rabwah.

“Allah the Exalted desired to bless the Ka‘bah, so, the House of Allah was blessed by the advent of the Holy Prophet<sup>sa</sup>. God Almighty desired to send here a guidance which was to be هُدًى لِّلْعَالَمِينَ (a guidance for all peoples) on account of both the completion and beneficence of shariah, and this promise also was fulfilled by the Holy Quran.”

After *Tashahhud*, *Ta'wwuz* and surah Al-Fātiḥah Ḥudūr recited the following verse from the Holy Quran:

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لِذِكْرِهِ مُبَرَّكًا وَهُدًى لِلْعَالَمِينَ ﴿١٦﴾

“Surely, the first House founded for mankind is that at Becca, abounding in blessings and a guidance for all peoples.”<sup>16</sup>

And then said:

I am elaborating on how the twenty-three objectives, related to the construction of the House of Allah, have been fulfilled by the advent of the Holy Prophet<sup>sa</sup>. In this context, I have already expounded on (founded for mankind) in a previous sermon.

**The second objective** discussed in these verses is that the Ka‘bah is abounding in blessings. The word 'blessed' here implies two things. First, that the Ka‘bah will become an abode for representatives of all the nations in the world. The lions in the field of spiritual matters from all the nations will keep assembling here. It will be the dwelling place for the persevering heroes. History bears testimony that the House of Allah, from this vantage point, has never been blessed for the whole world prior to the advent of the Holy Prophet<sup>sa</sup>. That is to say, such love for the House of Allah had never been cherished by them before the advent of the Holy Prophet<sup>sa</sup> as they would be drawn to it. Nor did Ka‘bah have any such means of attraction in it as to endear the hearts of those who would pay a visit to it.

The world saw a revolutionary change in this respect after the advent of the Holy Prophet<sup>sa</sup>. Hearts of peoples were drawn to the House of Allah on the one hand, while on the other such means were produced for people to go there and acquire spiritual, rational and religious knowledge from there. That knowledge should be such as to profit spiritually and temporally all nations and all generations in all times. History bears eloquent testimony that this objective has been achieved by the advent of the Holy Prophet<sup>sa</sup>; hence, the subject needs not to be expounded further.

The second meaning of the word, مُبَارَكٌ *Mubārakan* applied here is that Mecca will be made to be the birthplace of such a shariah, wherein all fundamental verities and guidance found scattered in shariahs of the Prophets of old, will be converged. The Holy Quran is the only shariah that proclaims convergence of all the previous verities in it. None of the shariahs prior to the Holy Quran had made such proclamation, nor could they have ever made it, for their Lord, Who sent them down to His Prophets, knew that they were meant only for a certain people and a certain period of time.

The claim has been made in various verses of the Holy Quran. I would like to present some of them to you now. Allah the Exalted says in surah Al-An‘ām:

وَهَذَا إِكْتَابٌ آتَنَا لَنَا مُبَارَكٌ فَلَيَتَعَمَّدُوهُ وَاتَّقُوا الْعَلَّامَمُ تُرَحَّمُونَ ﴿١٢﴾

“And this is a Book which We have sent down; *it is* full of blessings. So follow it, and guard against *sin*

that you may be shown mercy.”<sup>17</sup>

That is, the Quran is such a book and shariah which is مُبَرَّكٌ (abounding in blessings), and excellences; and fundamental verities of all the Divine books seem to have flowed into it. Now act upon this ‘abounding in blessings’ Book to the best of your abilities whereby you will get two fold benefits from it. Firstly, you will come under the Divine protection; Allah will become your shield and will protect you against all satanic temptations, for, one cannot attain the cognizance of true paths of righteousness unless he follows this blessed Book, and cannot come under Divine protection without treading on these paths. Secondly, you will be entitled to Divine mercy, and as a result of incalculable favours from Allah you will achieve physical and spiritual prosperity.

Likewise in another place Allah the Exalted says:

وَهُدًىٰ كِتَابٌ أَنْزَلْنَاهُ مُبَرَّكٌ مَصَدِّقٌ لِّذِيْنِيْ بَيْنَ يَدَيْهِ وَلِتُنذِرَ أُمَّةً  
الْقُرْبَىٰ وَمَنْ حَوْلَهَا

“And this is a Book which We have revealed, full of blessings, to fulfil that which preceded it, and to enable thee to warn the Mother of towns and those around her.”<sup>18</sup>

That is, this is a great Book which We have sent down. It is inclusive of every blessing bestowed on the peoples of old, and it has been revealed in keeping with the glad tidings and prophecies found in the previous scriptures. Furthermore, it endorses all the principal verities and guidance found in all the previous shariahs. In other words, it compacts them all.

Similarly, it is the fruit of the sacrifices and supplications made by Ḥadrat Ibrahim<sup>as</sup>. Thus, [God commands the Holy Prophet<sup>sa</sup> to] warn the Meccans and the Arabs that the promise of an immaculate shariah which was made to you has now been fulfilled, and the promised shariah has been sent down to you. If you turned your back on it, then, as you have been forewarned by Ḥadrat Ibrahim<sup>as</sup>, Divine punishment will be meted out to you and you will be forcibly dragged to the chastisement of fire.

The verse therefore explicitly speaks that the word, مُبَرَّكَةٌ (abounding in blessings) is related to the person of the Holy Prophet<sup>sa</sup> and prophecies of Ḥadrat Ibrahim<sup>as</sup>. The words, لِتَنذِرَ أُمَّةً أَنْقَرَى وَمَنْ حَوْلَهَا (warn the Mother of towns and those around her) discuss this subject in clear terms. Thus, both the meanings suggest that this House of Allah became مُبَرَّكَةٌ (abounding in blessings) only when the Holy Prophet<sup>sa</sup> was raised. People in the world had started feeling love for Mecca and the Islamic shariah was revealed in Mecca to meet the needs of the world.

**The third objective** of building the Ka'bah discussed in these verses is هَدَى لِلْعَالَمِينَ that it will be made a centre for the guidance of all peoples. That is to say, a shariah will be sent down here which will not be peculiar to any one people or age, rather it will belong to عَالَمِينَ (all peoples). It will be meant for all peoples, the whole world and all ages.

An important point to be kept in mind in this respect is that at the time of the revelation of former Divine

Books, human faculties were frail and unable to bear with the immaculate and perfect shariah. Therefore, none of them had proclaimed to be for all peoples and all ages. None of the shariahs, other than the Holy Quran, had claimed to be for all peoples. And only the Holy Prophet Muhammad<sup>sa</sup> called out that he was a Messenger of God for all mankind. Numerous verses on this subject are found in the Holy Quran. I would like to cite only a few. Allah the Exalted says:

وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِكُلِّ شَيْءٍ<sup>19</sup>

We have sent down to thee the book to explain everything and every teaching that We wanted to explain for the spiritual progress of mankind. In other words, We have explained in this Book, to Our perfect knowledge, all the teachings necessary for high spiritual progress of mankind. At another point Allah says:

مَا فَرَّطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ<sup>20</sup>

“We have left out nothing in the Book.”<sup>20</sup>

That is to say, all the necessary teachings for the appropriate development of higher faculties of mankind have been explained in it and nothing has been left out of this Book. For this reason, Allah makes this proclamation in the Holy Quran:

الْيَوْمَ أَكْمَلْتُ لَكُمْ دِينَكُمْ وَأَتَمَّتُ عَلَيْكُمْ نُعْمَانِي وَرَضِينَتْ لَكُمْ  
الْإِسْلَامَ دِينَنَا

“This day have I perfected your religion for you and completed My favour upon you and have chosen for you Islam as religion.”<sup>21</sup>

That is, religion has reached its perfection and Divine favours have reached their zenith through the Holy Quran. Now, it is only through Islam that the pleasure of Allah can be attained.

Commenting on the verse the Promised Messiah<sup>as</sup> says:

“The point is obvious in the verse that only the Holy Quran has brought the perfect teaching and it was only the age of the Holy Quran in which perfect teaching was to be given. Thus, the proclamation of bringing a perfect teaching made by the Holy Quran was a prerogative of only the Holy Quran. No Divine Book, other than the Holy Quran, has made such a claim. It is evident to those who can see that the Torah and Gospels both withdraw from making such a proclamation.”<sup>22</sup>

Expounding on the proclamation the Promised Messiah<sup>as</sup> made regarding the Torah and Gospel, he says, it is written in the Torah that a Prophet will be raised up from among your brethren and will read word of God to you. And whoever will not give heed to his words and will not believe in him will be held accountable to God. Had the Torah been immaculate, there would have been no likelihood of any such shariah after it, whose denial would bring the wrath of God down on man.

And the Gospel withdrew announcing, there are numerous things to be related but you cannot withstand them, as your faculties have not reached perfection yet.

Thus, the Promised Messiah<sup>as</sup> says:

“A compelling argument establishing the veracity of Islam is that it triumphs over every other religion in regard to its teaching, and no other religion can compete it in terms of its perfect teaching.”<sup>23</sup>

Since the Holy Quran and Islam win over all other faiths, Allah the Exalted declares:

وَقُلْ جَاءَ الْحَقُّ وَرَهَقَ الْبَاطِلُ إِنَّ الْبَاطِلَ كَانَ زَهُوفًا

“And say, ‘Truth has come and falsehood has vanished away. Falsehood does indeed vanish’ away fast.”<sup>24</sup>

Commenting on the verse, the Promised Messiah<sup>as</sup> says that the word الْحَقُّ (Truth) in this verse stands for Allah the Exalted, the Holy Prophet<sup>sa</sup> and the Holy Quran.

The verse signifies that the majesty of God Almighty was manifested by the Holy Quran and the Holy Prophet<sup>sa</sup>. And as a result of the manifestation of the majesty, Satan fled with all its hosts, and all its teachings proved to be mean and contemptible; the filth of evil customs and abominable innovations introduced by him came to light and its host was inflicted a crushing defeat.

Thus, the Holy Quran proclaims that both the Holy Quran and the Holy Prophet<sup>sa</sup> appeared for this very task. Allah the Exalted says in surah At-Taubah:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ بِالْهُدَىٰ وَدِينُ الْحَقِّ لِيُظَهِّرَهُ عَلَى الْمُجْرِمِينَ  
وَلَوْكِرَهُ الْمُشْرِكُونَ

“He it is Who sent His Messenger with guidance

and the religion of truth, that He may make it prevail over every *other* religion, even though the idolaters may dislike it.”<sup>25</sup>

In this connection, I would like to tell that the part of the verse up to عَلَى الَّذِينَ كُفِّرُوا (over every *other* religion) has occurred at three different places in the Holy Quran, and at all these places it signifies a different meaning and subject matter. Allah the Exalted says here that He it is Who is perfect in respect of His Being and attributes; He it is Who sent His Messenger with guidance and true religion; The objective of his advent is لِيُظْهِرَ عَلَى الَّذِينَ كُفِّرُوا so that He [Allah] may make the shariah and the Messenger prevail over every other religion. Once His true religion prevails the superiority of the Messenger will automatically be proved. Here (that He may make it prevail over every *other* religion) implies that all the faiths before the advent of the Holy Prophet<sup>sa</sup>, which had been distorted, would be defeated whenever they competed with Islam. The Holy Quran has been equipped with such arguments that it is capable of prevailing over a false faith even if it appeared after the Islamic shariah, as the word دین (religion) in this verse is not confined only to the religions of the past. For instance, Bahais have made a new religion of their own in contrast to the Holy Quran. The Holy Quran claims to also possess the ability to crush the head of any shariah that appears after it, because it is the Word of a God who is *Allāmul Ghuyūb*, Who is aware of all that is to occur in future. Thus, Islam is the only religion against which neither

any past nor any future religion can compete. It has the potential to prevail over all other religions by its rational arguments, spiritual verities, guidance, heavenly succour and support. Only the Holy Quran proclaims to be هُدًى لِلْعَالَمِينَ, that is, guidance for all the worlds, and it practically proves it too.

I told you, dictionary gives four meanings of هُدًى (guidance). There is an element of ambiguity in the first meaning discussed in a sermon which has been published now. I would like to elucidate that. The first meaning of the word هُدًى is the guidance needed for wisdom and sagacity. That is to say, mere faculties which man has been invested with in order to seek intelligence, sagacity, knowledge and its analysis are not sufficient; they all stand in need of the Divine guidance.

This guidance is not a prerogative of any particular faith; it is a common heritage of all mankind. The Holy Quran claims to provide guidance for this common heritage also. Mere wisdom, without the light of revelation, is blind itself. God says, mere physical abilities and spiritual faculties are not enough unless Allah's grace descends on them providing them with the means for heavenly guidance. Numerous examples have been cited in the Holy Quran to prove this fact. One of them is, "I [God] vouchsafe revelation to a honeybee." It is not merely a proclamation. Human research has, under Divine influence, substantiated this proclamation of the Holy Quran in a remarkable and exquisite manner. The latest research has brought this

fact to light that queen bee is vouchsafed revelation while laying eggs whether larva from an egg will be a male or a female. Different sections are specified for males and females in a hive. The eggs that are to produce male larvae are placed in a different section in the hive, while the eggs which are to produce female larvae are placed in another section. The queen bee lays hundreds of thousands of eggs and each time when she lays an egg she is imparted the knowledge whether the egg will produce a male or a female larva.

Through many such examples Allah the Exalted has taught man the lesson that he should not rely only on his faculties and abilities and merely on his wisdom and sagacity, and his knowledge and research. You cannot achieve true success in any field unless you are blessed with the Divine guidance. Since wisdom has been bestowed by God on all mankind, whosoever observes the Divine law is vouchsafed revelation from God Almighty and is inspired with innovative ideas in terms of wisdom and knowledge. It does not make any difference whether somebody is a Muslim, a Christian, an atheist, or whether he professes any religion or not, for wisdom has been created by God Almighty as a common legacy to be shared by all mankind. In addition to certain other guidance which descends from the heavens, the Holy Quran also proclaims to guide wisdom. The Promised Messiah<sup>as</sup> elaborates on this subject in a very exquisite manner. According to him God Almighty sharpens the human intellect by revelation. Thereafter, the Holy Quran brings into

service whatever develops from the brilliant brain. The Promised Messiah<sup>as</sup> says:

“As for the sciences based on rationality are concerned, method of deductive logic has been employed in its entirety in order to understand the Divine attributes such as the existence and creativity of God Almighty, His Oneness, Omnipotence, Benevolence, Self-subsistence and His reward and punishment. And in regard to this logic... all the sciences have been discussed most exquisitely and aptly... and... it [the Holy Quran] took so sublime service from the above mentioned disciplines as no man has ever taken.”<sup>26</sup>

Other religions are overawed in front of the sciences in vogue and only the Holy Quran and Islam have this excellence that they are never overawed by any science based on rationality, rather, deeming them as their servant they take service from them.

The second meaning of the word هدایة (guidance) is ‘shariah’, which comes down from Allah. Thus, the phrase هدایت للملوک (a guidance for all peoples) will denote that the shariah is for ملکین that is, for all the worlds and all times. Only the Holy Quran is هدایت للعلمون. It is for this reason that the Holy Prophet<sup>sa</sup>, addressing the world said, اَنِّي رَسُولُ اللَّهِ إِلَيْكُمْ جَمِيعًا (I am a Messenger to you all from Allah).<sup>27</sup> The Holy Quran is replete with this subject that it is meant for all the worlds and all times. This is not a mere claim, it is an irrefutable verity. Expounding on this subject the Promised Messiah<sup>as</sup> says:

“In whatever number are the noble fields of religious knowledge and its pure verities; and in

whatever number the fine points and subtleties of the knowledge of Almighty Allah required in this world for the perfection of soul are; similarly, in whatever number the diseases of the self that incites to evil, its passions and its ephemeral and long lasting afflictions are; and whatever ways to cure or reform them, and whatever the methods of purification and cleansing of the self are; and whatever the signs, characteristic features or requirements for the perfect manifestation of moral qualities are; the Holy Quran is replete with all of them to the fullest extent. And never can anyone bring out any verity, or any Divine point, or any formula leading to nearness to Allah, or any unique or pure spiritual exercise of worship of God, which is not already contained in this Holy Book.”<sup>28</sup>

Huḍūr explains this point in detail ahead. Thus, it is only the Holy Quran that claims to possess all sorts of guidance and verities that were required to take human soul to the point of perfection in matters Divine. The Holy Quran asserts that you will become immune from spiritual malaise if you follow its teachings. Doors to spiritual progress will be opened to you and you will attain the perfection of the self.

Any shariah which holds such a claim, rationally it should also make this claim, ‘I open doors to infinite exaltations for you’. The Holy Quran makes this claim right in its beginning. It says: هُدًى لِّلْمُتَّقِينَ (a guidance for the righteous).<sup>29</sup> However lofty and high station one may attain in righteousness, the Holy Quran will open further avenues of progress in righteousness to him.

Such a person then advances farther along the way and achieves even loftier stations. Then come further higher stations of spirituality and he yearns to achieve them also. Leading him the Holy Quran says, ‘follow me’, ‘I will take you to those lofty stations as well’; and this journey continues infinitely without end.

The Promised Messiah<sup>as</sup> explains the above point in two ways. First, that Allah the Exalted has showered innumerable bounties on the Holy Prophet<sup>sa</sup>. These bounties cannot be counted. The bounties of the One Being on the Holy Prophet<sup>sa</sup> are innumerable, therefore, those, who, out of love for him, invoke blessings on him, become recipients of countless blessings in proportion to their zeal. Shedding light on this topic the Promised Messiah<sup>as</sup> says:

“I saw in a vision God’s bounties travel in the form of strange light to the Holy Prophet<sup>sa</sup>, and are absorbed into his chest and proceed thence in numberless tubes whereby they are communicated to every deserving person according to his share.”<sup>30</sup>

The claim of the Holy Quran or Islam to be guidance for the righteous and to be able to take human soul to its climax is substantiated in this way that the Holy Prophet<sup>sa</sup> is so noble in the sight of God Almighty that unlimited Divine blessings continue to descend on him. In other words, ceaseless manifestations of Divine attributes are vouchsafed to the Holy Prophet<sup>sa</sup> every moment. So, whoever loves the Holy Prophet<sup>sa</sup> and invokes blessings, God Almighty will bestow upon him share of all these bounties in proportion to his love

for the Holy Prophet<sup>sa</sup>. Once he will have received something through the Holy Prophet<sup>sa</sup> and being aware of the fact that infinite blessings can be gathered from here, he will yearn to gather more blessings through him. As a result, he will send salutations on the Holy Prophet<sup>sa</sup> with greater zeal and greater hearty love and consequently more blessings will start descending on him.

Secondly, the Promised Messiah<sup>as</sup> says about the Holy Quran that it proclaims to open the doors of infinite light, limitless blessings and endless stations of nearness to God Almighty to those who live up to its teachings and love the Holy Prophet<sup>sa</sup>. Allah the Exalted says in the Holy Quran:

وَالَّذِينَ آمَنُوا مَعَهُ نُورٌ هُمْ يَسْعَى بَيْنَ أَيْدِيهِمْ وَبِأَيْمَانِهِمْ يَقُولُونَ رَبَّنَا  
آتِنَا نُورًا وَأَغْفِرْنَا إِنَّكَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ ①

“Those who have believed with him. Their light will run before them and on their right hands. They will say, ‘Our Lord, perfect our light for us and forgive us; surely Thou has power over all things’.”<sup>31</sup>

The verse states that those on whom light has been bestowed in this world by the grace of Allah, by acting upon Islamic teachings and by following in the footsteps of the Holy Prophet<sup>sa</sup>, this light will never depart from them even in the next world just as it stays with them in this world and guides them and enlightens the spiritual paths on them. Assume not that living up to the teachings of the Holy Quran to the fullest leads to the doors of infinite bounties and blessings only in

this world. The blessings cannot be delimited even after death. The doors of blessings will remain open even in the hereafter. As the Holy Quran says at another place, he who is blind in this world will remain blind in the hereafter too. In comparison to this, the verse states here that he who is enlightened in this world will be accompanied by light in the next world as well. It is not that doors of spiritual progress will be opened to somebody only in this world and will be barred in the next world. It is not true to assume that in the next world it will be similar to the time of gathering harvest after reaping and he will not make any further progress. On the contrary, Allah the Exalted has arranged for the human soul that the enlightenment which is bestowed upon him in this world, by living up to the Quranic teachings and following the Holy Prophet<sup>sa</sup>, will accompany him even after his death. Allah the Exalted will keep opening doors of further progress to him and keep illuminating his avenues of spiritual advancement. Nowhere this avenue of spiritual progress is meant to end, for the distances between man and God are endless. How, then, stages of nearness between man and God can be fixed and delimited. The Promised Messiah<sup>as</sup> says:

“Their supplication that their light may be perfected is an indication of limitless progress. It means that when they have arrived at one stage of illumination, they will perceive a higher stage ahead of them and viewing it they will consider the stage in which they are as being inferior and will

supplicate for the attainment of the higher stage, and when they arrive at that stage they will perceive a still higher third stage ahead of them and they will supplicate for its achievement. Thus their yearning for constant progress is indicated by the expression: Do Thou perfect our light. In short, this chain of progress will continue indefinitely. There will be no falling away.”<sup>32</sup>

The Holy Quran not only claimed as such but has proved it. That is, thousands and millions of holy men of God have appeared in Islam who, procuring light from Islam, acquiring illumination from the love of the Holy Prophet<sup>sa</sup>, obtaining a spark from the adoration of Allah the Exalted, procured such light that they made infinite achievements in this world. What they will be bestowed on in the hereafter, of which they have been promised, is beyond our imagination. As is recorded in *Aḥādīth*, they are such profound favours that they are beyond human imagination in this world.

The fourth meaning of guidance, as I said earlier, is to enjoy good end, that is, attainment of heaven and achievement of the very purpose of life.

Allah the Exalted says:

أُولَئِكَ عَلَى هُدًى مِّنْ رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ ①

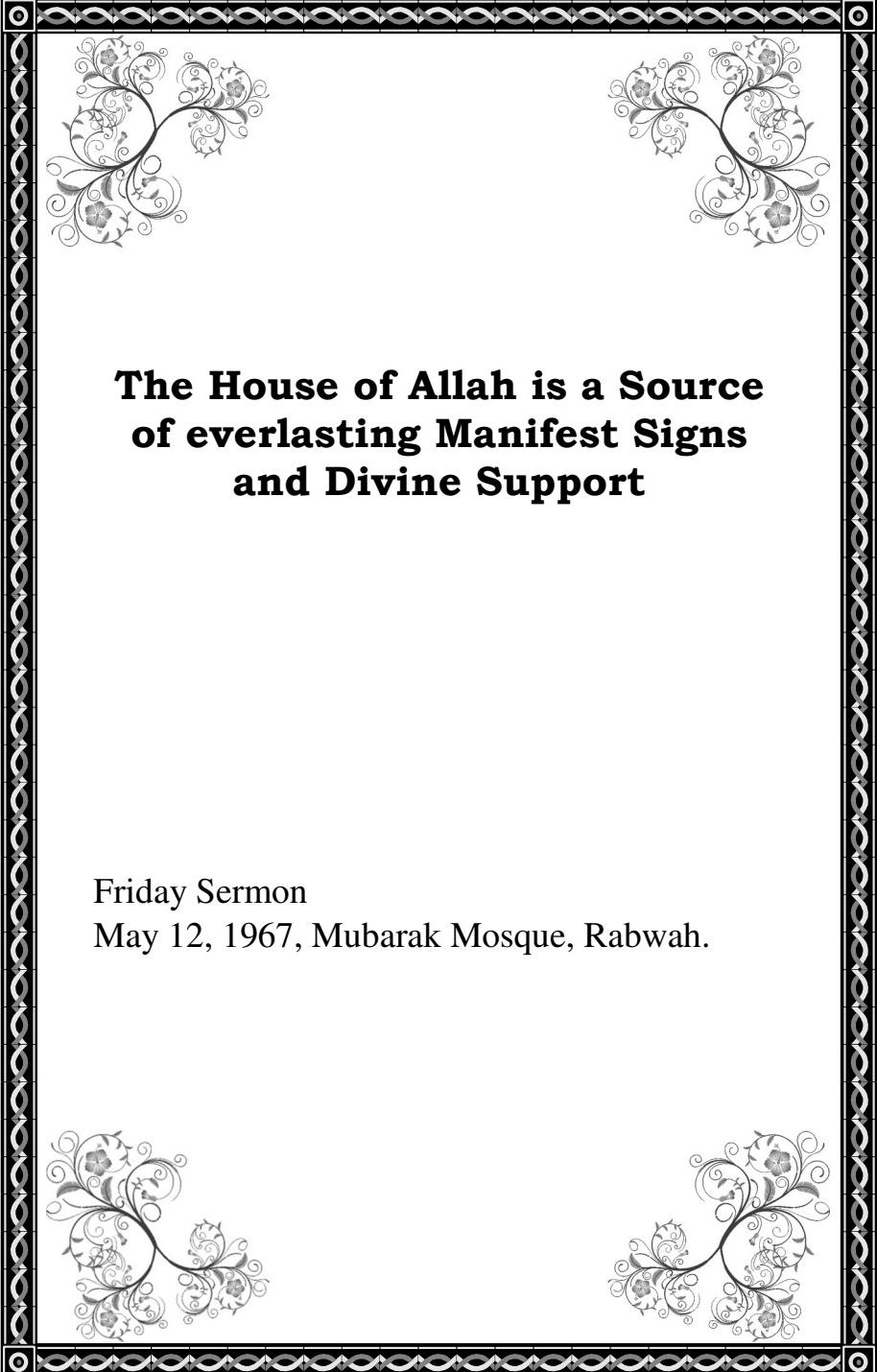
‘It is they who follow the guidance of their Lord and it is they who shall prosper’.<sup>33</sup>

That is, those who follow the teachings of the Holy Quran and hold fast to it, and stick to the perfect guidance vouchsafed by the immaculate providence of their Lord, وَأُولَئِكَ هُمُ الْمُفْلِحُونَ that is, it is they who shall

prosper. *Falāh* is an Arabic word which means ‘complete success’, which is superior to any other success, which is flawless and has no defect of any kind in it and which is a phenomenal success. The Holy Quran says here that those who hold fast to the guidance from their Lord (Who, nurturing mankind, brought them to a certain lofty station in the time of the Prophet Muhammad<sup>sa</sup> and endowed them with perfect faculties and abilities) achieve a true and a perfect success and surpass all the past nations.

I have expounded on the two objectives associated with the building of the House of Allah in this sermon. First, Allah had wished to bless the Ka‘bah, and with the advent of the Holy Prophet<sup>sa</sup> the House of Allah became blessed from the standpoint of both the meanings. Second, Allah had wished to send there a universal guidance which would be both immaculate and beneficial, and this promise also has been fulfilled by the Holy Quran. Otherwise, there was no other shariah in Mecca at all. But the other shariahs have neither made any claim nor could have they made any. Only the Holy Quran holds such a claim and it has also proved it practically. Millions of holy personages have appeared in Islam whose lives were a testimony to the fact that he who lives by the teachings of the Holy Quran and follows its guidance, which has been declared as هُدًى لِّلْعَالَمِينَ (a guidance for all peoples) by God, partakes of the ultimate Divine blessings and certainly meets an enviable end. Anything which is a requisite for the perfection of human soul and its

purification is found in the Holy Quran, because we see that those people lived by it and became blessed and perfect in the sight of Allah. The practical testimony of Allah the Exalted is an evidence to the fact that they are truly loved by God. In matters spiritual they are always stepping forward. May Allah make us also join this group.<sup>34</sup>



# **The House of Allah is a Source of everlasting Manifest Signs and Divine Support**

Friday Sermon  
May 12, 1967, Mubarak Mosque, Rabwah.

“God Almighty had promised to Hadrat Ibrahim<sup>as</sup> that this House [the Ka‘bah] would become a source of everlasting manifest Signs and Divine support. That is to say, the purpose of the construction of this ‘House’ was to raise an umma by whose virtue Divine signs would continue to be manifested to the world until the end of time.”

After *Tashahhud*, *Ta‘awwuz* and surah Al-Fātiḥah Ḥudūr recited the following verse from the Holy Quran:

فِيهِ أَيْتُ بَيْنَتْ مَقَامُ إِبْرَاهِيمَ وَمَنْ دَخَلَهُ كَانَ امْنًا وَلِلَّهِ عَلَى  
الثَّالِسِ حِجُّ الْبَيْتِ مَنْ أَسْتَطَاعَ إِلَيْهِ سَبِيلًا

“In it are manifest Signs; it is the place of Abraham; and whoso enters it, enters peace. And pilgrimage to the House is a duty which men – those who can find a way thither – owe to Allah.”<sup>35</sup>

And said,

I have been expounding on the twenty-three objectives of the House of Allah for which Allah the Exalted had the foundations of the Ka‘bah raised at the hands of Ḥadrat Ibrahim<sup>as</sup>, and that how these objectives were achieved through the Holy Prophet<sup>sa</sup>. I have already spoken on three of these objectives in my previous sermons.

**The fourth objective** of the House of Allah, or in other words, the fourth promise of God Almighty to Ḥadrat Ibrahim<sup>as</sup> was (فِيهِ أَيْتُ بَيْنَتْ) (In it are manifest Signs). I told you that Allah the Exalted had made a promise to Ḥadrat Ibrahim<sup>as</sup> saying that this House would become a source of everlasting manifest Signs and Divine support. That is to say, the purpose of the construction of this House was to raise an umma, by whose virtue Divine signs would continue to be manifested to the world until the end of time.

The Holy Quran claims that this door is opened until the last day only for him who lives up to the

teachings of this book; and that such people will continue to appear in every nation and every age who will partake of its blessings and Allah the Exalted will continue manifesting Divine signs through them.

The manifest signs were also given to the Prophets of old, but they were meant for their people and their time only. They were not meant for all mankind and all times to come. Whereas these verses expressly indicate that these objectives are related to all mankind, every people and every age. It is for this reason that the subject has been started with للناس (for mankind) in the verse (إِنَّا أَوْلَىٰ بِيُبَيِّنَاتٍ وَّمُضْعَفٍ لِلنَّاسِ) (Surely, the first House founded for mankind).

Though the manifest signs were also bestowed upon the earlier peoples; but the ones which were meant for all peoples and all times were bestowed only on the Holy Prophet Muhammad<sup>sa</sup>. Allah the Exalted says in the Holy Quran:

بِلْ هُوَ إِلَيْكُمْ بَيْنُّجُ فِي صُدُورِ الظَّالِمِينَ أَوْتُوا الْحُلْمَ طَ وَمَا يَجِدُونَ  
بِأَيْتَنَا إِلَّا الظَّالِمُونَ

“Nay, it is a *collection* of clear Signs in the hearts of those who are given knowledge. And none but the wrongdoers deny Our Signs.”<sup>36</sup>

This verse denotes that such people will always appear by the holy influence of the Holy Prophet Muhammad<sup>sa</sup> who would be bestowed upon comprehensive knowledge and full understanding. As a result of this full understanding their hearts will be filled with great fear and deep love for their Lord and they will value

Him. Since such personages will continue to appear, they will show such manifest signs which are closely linked to the Holy Quran. It will not be out of place to say that the Holy Quran is the personification of manifest signs. This light (of the Holy Quran) will continue to illuminate the world. But there will also appear some men in this umma who will be transgressors, and thus will bar the doors of such bounties of the Holy Quran on themselves. Verily, Allah will not show His manifest signs through them. But those who will be vouchsafed comprehensive knowledge will continue appearing in this umma and the door of manifest signs will remain open to the Muslim umma until the last day.

This is no unfounded claim. The Islamic history bears testimony to the fact that in order to vindicate the truthfulness of Islam and the Holy Prophet<sup>sa</sup>, Allah has filled the earth, the sky and every age with the Signs. The Promised Messiah<sup>as</sup> says:

“The second sign of a true religion is that it should not be dead. It should possess the magnificence and all the blessings until the end of the world which were sown in it in the beginning for the benefit of mankind; so that the current signs should corroborate the signs of the past and should not allow the light of its truthfulness to become a mere tale. So I have been writing since long that the Prophethood which our lord and Master, Muhammad<sup>sa</sup> the Chosen one, proclaimed and the arguments of heavenly signs which he presented do exist even to date, and are witnessed by his

followers; so that they may reach the station of true understanding and see the Living God without any veil in between.”<sup>37</sup>

Similarly the Promised Messiah<sup>as</sup> writes in *Tasdīqun Nabi*:

“The fourth miracle of the Holy Quran is its spiritual influences which are preserved in it since its beginning. That is, its followers are invested with the lofty station of Divine acceptance and are vouchsafed Divine communion. Almighty God answers to their supplications and responds to them with love and benevolence, and like Prophets, reveals to them some secrets of the unknown and distinguishes them from rest of the people by the signs of His help and support. This is a sign which will be shown in the Umma of Muhammad<sup>sa</sup> until the Judgement Day. It has been shown in the past and still can be witnessed and is an established truth.”<sup>38</sup>

Likewise the Promised Messiah<sup>as</sup> writes in *Kitābul Bariyya*:

“The number of heavenly signs of Islam that have been shown in the past and are still being shown through the holy personages of this Umma in favour of Islam and the truthfulness of the Holy Prophet<sup>sa</sup> are without any parallel in other religions. Islam is the only religion which has progressed always through heavenly signs; and its uncountable blessings and effulgence have shown God Almighty to be close. Rest assured that Islam, on account of its heavenly signs, has never been mortified in any age.”<sup>39</sup>

After this, at the same place in this book, the Promised Messiah<sup>as</sup> gives example of his own self. Allah the Exalted has shown hundreds of thousands of manifest signs at the hands of the Promised Messiah<sup>as</sup>. His very person and every moment of his life was a living proof of the truthfulness of Islam. Fresh heavenly signs poured down like rain; and only a prejudicially blindfold eye remained unable to see them. Even a slow-witted person, who was unbiased, could not have denied these signs. These manifest signs were not culminated in the person of the Promised Messiah<sup>as</sup>. Rather, Islam was refreshed as a result of reformation in faith and a door which some people, out of their ignorance, had thought to be barred on themselves, the Promised Messiah<sup>as</sup> proved it to be open, and not barred. The succession of the heavenly signs continued through the successors of the Promised Messiah<sup>as</sup> after him. The life of Ḥadīrat Khalīfatul Masīḥ I<sup>ra</sup> was a life of those people about whom Allah says in the verse mentioned above أُوتُوا الْعِلْمَ (they are given knowledge). The same was true for Ḥadīrat Musleh Mau‘ūd<sup>ra</sup>. The world saw hundreds and thousands of signs at his hands, and this door is not closed yet. Only a few days back I was engaged in *Istighfār* before *Fajr* prayer; I was overtaken by a kind of fear and sought forgiveness from my Lord. Then, all of a sudden, I felt as an unseen force had overtaken me and the words *Qiyāme Dīn* (establishment of faith) were initiated on my tongue. Then, with a jolt that shook all of my body, I returned to the state of

wakefulness. What I understood from this was that Allah would establish and reinvigorate the faith of Islam by the programme I am going to put before the Jamā'at in the present series of sermons. Inshallah.

Thus, the series of thousands of signs has been initiated by the Khilafat of Masih-e-Muhammadi. But this ought to be borne in mind that a rightly guided Khalifa who has completely lost himself to God and is in full union with Him does not normally give expression to the love of God he receives from Him, except in matters that are related to the Jamā'at and are essential to be discussed. I can say from my personal experience that God has always been forbidding the rightly guided Khulafā' to express openly their intimate relationship with Him. I have reached this conclusion in view of my personal experience, a saying of the Promised Messiah<sup>as</sup> and in the light of historical evidence. History records only a few incidents of manifest signs of the former rightly guided Khulafā'. For example, I suppose, only five or ten signs of Ḥadrat Umar<sup>ra</sup> are recorded. That is, only a few of the prophecies or glad tidings given to Ḥadrat Umar<sup>ra</sup> are recorded in the History. Whereas the Promised Messiah<sup>as</sup> says that thousands of prophecies had been fulfilled by those noble Khulafā' of old and that they held lengthy discourses with God Almighty.

There is no denying the fact that this statement of the Promised Messiah<sup>as</sup> is true, but history is silent. The conclusion thus is that these people would not disclose such matters in public except when they felt there was

a need and except for the issues which were related to the community and should have been publicized. For instance, once when acute agitation stirred up against the Jamā‘at, Ḥadīt Khalīfatul Masīḥ II<sup>ra</sup> said to the Jamā‘at that they would find it hard to stay alive if he disclosed to them the things he knew. (I cannot recall his exact words but they were to this effect.)

In short, history bears testimony that the Holy Prophet Muhammad<sup>sa</sup> is the one who fulfilled the promise to Ḥadīt Ibrahim<sup>as</sup> made in the words, *فِيهِ أَيْتَ بَيِّنَاتٍ* (In it are manifest signs). The world has witnessed hundreds of thousands of signs of God in the life of the Promised Messiah<sup>as</sup> and at the hands of his successors after him; and also through other holy personages in the Jamā‘at Allah shows His signs. With the blessings of the Promised Messiah<sup>as</sup> this reality, too, has dawned very clearly upon his followers that normally such matters ought not to be disclosed as they can result into egoism, and sometimes one may risk incurring Allah’s displeasure.

The Holy Quran, the examples set by the holy personages in the umma recorded in history, and the way God Almighty treated those who were devoted to the Holy Prophet<sup>sa</sup> and made sacrifices to earn God’s pleasure prove beyond doubt that manifest signs are shown to all peoples and in all times; and these manifest signs are exclusively related to the Muslims. Other faiths can neither make such a claim nor is it within their power to prove it.

**The fifth objective** of building the Ka'bah was مَقَامُ إِبْرَاهِيمَ (the place of Ibrahim). And it was promised that by virtue of the (spiritual) station of Ibrahim<sup>as</sup> a party of those who would love God Almighty would always be raised. They will sacrifice all their desires for the sake of His will and would shun every earthly filth and attain the status of being lost in Him. A rumination will make it clear that the achievement of the station of Ibrahim<sup>as</sup> is possible only as a result of manifest signs and is not possible otherwise. The 'manifest signs' and 'station of Ibrahim' are closely associated with each other. A sea of manifest signs is always raging in the Muslim umma, therefore, the appearance of hundreds of thousands of holy personages, who attained the station of Ibrahim<sup>as</sup>, became possible in the umma of Muhammad<sup>sa</sup>. The station of Ibrahim<sup>as</sup> is, in fact, a reflection of the station of Muhammad<sup>sa</sup>. One can never attain to the station of the Holy Prophet Muhammad<sup>sa</sup>, but second in position after that is the station of Ibrahim<sup>as</sup>. Hadrat Ibrahim<sup>as</sup> partook of the manifest signs by way of reflection. The Holy Quran claims that legions of people will appear among its followers who will attain the station of *Fanā* [being lost]. What is this station of *Fanā*? The Promised Messiah<sup>as</sup> expounds on it in the following words:

“There is a station of personal love and only the true followers of the Holy Quran are invested with it. The love of God affects so much the whole of their body and soul that it becomes the reality of their selves, rather it becomes the life of their soul; and an unfamiliar type of love surges in their hearts

for their true Beloved; and their pure hearts are possessed of a miraculous affection and longing which cuts asunder and breaks absolutely from any other else; and the fire of love of God rages so much that it is experienced and felt axiomatically by bedfellows in particular times [of copulating]....The noblest sign of their sincerity and earnestness is that they give preference to their true Beloved over everything else. If they are stricken with grief from him, they take it as a reward out of love [for Him], and as for affliction, they regard it as a sweet drink. No sharp edge of any sword can separate them from their Beloved, and no misfortune of great magnitude can prevent them from remembering Him. They consider Him to be their life; and find all pleasures in His love; and deem only His Person as existing; and consider His remembrance as the very aim of their life. If they love anyone, it is Him, and if they get comfort from anyone, it is Him. Their beloved, out of the whole world, is only He and they become solely His. They live for His sake and die for His sake. They live in the world, yet do not belong to it; they live with their selves, yet they are selfless. Neither have they any concern for their honour, nor for name, nor for self and nor for their comfort; rather, they forsake everything for the sake of One, and lose everything else to achieve that One. They burn with the love of لَبِرْكَ<sup>\*</sup> and cannot express as to why they burn. At getting to know and understanding they find themselves deaf and dumb. They are ever ready to undergo any ordeal and defamation, and take delight in it.”<sup>40</sup>

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\* Translation: They cannot reach Him [publisher]

Similarly at another place the Promised Messiah<sup>as</sup> draws a picture of this holy Community in accordance with the Divine promises to Ibrahim<sup>as</sup> and glad tidings given to the Holy Prophet Muhammad<sup>sa</sup>,

“Hundreds of thousands of holy people share the experience that Divine blessings descend on heart as a result of obedience to the Holy Quran, and a wonderful bond is established to the Gracious Lord... And a very enjoyable Divine love, which is nourished by the pleasure of union [with Him] is caused in their hearts. If they be crushed in a mortar of sufferings and be squeezed by the hardest of squeezers, nothing would come out of their beings save the love of God. The world does not know them and they are far away and far higher than the world.”<sup>41</sup>

This is that station of Ibrahim which was promised to Ḥaḍrat Ibrahim<sup>as</sup> the glad tidings of which were given to the Holy Prophet Muhammad<sup>sa</sup> by his Lord. God Almighty, Who always keeps His promises, has kept His word and raised hundreds of thousands of such personages in the Muslim umma who were capable of achieving the station of Ibrahim.

**The sixth promise** made to Ḥaḍrat Ibrahim<sup>as</sup> has been discussed in مَنْ دَخَلَهُ كَانَ أَمِنًا (whoso enters it, enters peace) which means whoso enters the House of Allah, that is, performs all the forms of worship associated with it will be safeguarded against the hell of this world and the hereafter. All his past sins will be forgiven and he will be protected against the fire of hell, and whoso enters this House will be protected against the fire

(which God has ignited for unbelievers). Thus, Allah the Almighty says in surah An-Naml وَهُنَّ قِرْبٌ يَوْمَئِذٍ أَمْنُونَ (such will be secure from terror that day)<sup>42</sup> that is, those who do good deeds in accordance with the Islamic teaching, Allah will bestow on them a better reward, and they will have no fear of hell at the time of the blowing of the trumpet. Then Allah the Almighty will give them the glad tidings saying, you will not be taken to the fire of hell, rather you will be taken to the heaven, therefore, fear not at all.

Similarly, at another place in the Holy Quran, Allah says,

إِنَّ الْمُقْتَيِّنَ فِي جَنَّتٍ وَّعُيُونٍ ﴿١٦﴾ أُدْخِلُوهَا سَلِيمًا أَمْنِينَ<sup>43</sup>

That is, verily, the righteous will enter the place of gardens and fountains and they will be asked to enter therein with peace and without any fear at all. This is the peace that is granted by the Holy Quran to its true followers.

The promise was مَنْ دَخَلَهُ كَانَ أَمِنًا (whoso enters it, enters peace) and exactly the same words have been used for the Holy Prophet<sup>sa</sup>. Allah the Almighty said, We gave you a word that,

لَتَدْخُلَنَّ الْمَسْجِدَ الْحَرَامَ إِنْ شَاءَ اللَّهُ أَمْنِينَ

“You will, certainly enter the Sacred Mosque, by Allah’s will, in security.”<sup>44</sup>  
and the promise was kept.

One apparent interpretation of this [verse] is that God Almighty devised the means of Fall of Mecca and the infidels of Mecca (who had invested all of their

lives in wiping out Islam) surrendered without fighting; and the angels, who descended from the heaven, terrified them to the extent that they could not gather courage to fight.

But this verse has another connotation as well, that is, you are the very umma who is to fulfill the promise given to Hadrat Ibrahim<sup>as</sup> in these words مَنْ دَخَلَهُ كَانَ أَمِنًا (whoso enters it, enters peace). This promise has seen fulfilment in you. I have explained to you that all these promises are related to the whole of mankind, every people, and every age, and they are not peculiar to any one people or time.

Thus, the phrase, مَنْ دَخَلَهُ كَانَ أَمِنًا (whoso enters it, enters peace) means that a person, no matter what people or age he belongs to, if he performs the Hajj rituals with sincere intention, he will become secure against the hellfire. Hadrat Abu Hurairah<sup>ra</sup> is reported to have said that the Holy Prophet<sup>sa</sup> said:

مَنْ حَجَّ فَلَمْ يَرْفَثُ وَلَمْ يَفْسُقْ غَرَلَةً مَا تَقْدَمَ مِنْ ذَنِبٍ

(Remember that these words can be pronounced in both ways as يَرْفَثُ ‘Yarfash’ and يَرْفَثُ ‘Yarfis’, and يَفْسُقْ ‘Yafsuq’ and يَفْسُقْ ‘Yafsiq’ in Arabic) that is, one who abstains from foul and vulgar talk, that is, while performing the Hajj rituals he abstains from foul talk; which means his inner self is so purified that he restrains himself from talking evil. It does not mean that for some days during the eleven months he should indulge in every kind of foul talk and refrain from it only during the prescribed days. Rather, it means that

the person whose inner self has been so purified and evil has been so distanced from his heart, evil and foul talk would never come on his tongue; and that he would never abandon the path of truth and rectitude. Such a person would never exceed the limits set by the shariah, and would comply with it, and would be obedient to it to the best of his ability. So, anybody who performs the Hajj with such sincere intention, with such sincere deeds and with such chaste manner, God Almighty assures him of forgiving all his past sins. And he whose all past sins are forgiven is certainly secured against the hellfire.

There is another way to be secured against the hellfire both in this world and the next, that is, مَنْ دَخَلَهُ مَنْ أَمَّا گانِ امَّا comes under the protection and peace of God Almighty.

The Promised Messiah<sup>as</sup> says:

“God possesses infinite wonderful powers... But these wonderful powers of His are manifested only to those who become solely His. Only those who create a pure change in themselves for His sake witness these marvels, and prostrate at His threshold, and become crystal clear like the drop that makes pearl. Having melted with warmth of love, sincerity and purity they begin to flow towards Him. Then He looks after them in misfortunes, and in a wonderful way He wards them off the machinations and contrivances of their enemies, and saves them from ignominy. He becomes their guardian and undertakes their responsibility. He comes to their help in such

adverse times when no man can extend help, and His armies come to their support. How obliged should we be that our God is a Benevolent and Omnipotent God. So, will you then turn away from such a Mighty Friend? Will you then transgress His limits for your wicked soul? To die seeking His pleasure is better for us than living a wicked life.”<sup>45</sup>

This is the peace one achieves who subjects himself to rigors of death and wears a mantle of selflessness and attains to the station of Ibrahim. It is only then that the hosts of Allah descend from the heavens and protect him against all kinds of catastrophes. God Almighty does not set two fires for His servants. Some of His servants are those who burn themselves with the fire of His love and attain to the station of annihilation; at that stage the doors to the other fire are closed to them. The other category of His servants consists of those who act indifferently towards His love; who are not obliged for His love; who exhibit disbelief in His bounties; who, turning their faces from Him, heed to the material world, and instead of loving Him they love the world. Instead of making God their beloved, they make the worries and ties of the world dearer to them. The protection of God does not descend on such people; neither His hosts come down for their rescue. On the contrary, the gates of hell are opened for them and hellfire becomes their abode.

Thus, the servants of God do not suffer two fires. Now it is up to them either they seek the fire of love and burn to ashes the evil, their soul, their earthly desires, their self, all of their inclinations, and all of

their worldly ties and connections. Or else they give precedence to the love of the world over that of God and hence open the gates of hell for themselves with their own hands.

**The seventh promise** made to Hadrat Ibrahim<sup>as</sup> was that the Hajj would remain obligatory not only for your progeny; rather a Prophet would be raised here who would be given a universal shariah, and after the advent of that shariah the Hajj would be made obligatory for all the peoples in the world. Hence, this House of Allah would be made a hub for all the peoples in the world. We can see that this promise was not fulfilled before the advent of the Holy Prophet<sup>sa</sup>. But when the Holy Prophet<sup>sa</sup> appeared and the Quranic shariah was revealed to him, then, through this shariah, Allah the Exalted made the Hajj obligatory for all mankind. Allah the Exalted says in surah Al-Baqarah:

الْحَجَّ أَشْهُرٌ مَعْلُومَاتٌ فَمَنْ فَرَضَ فِيهِنَّ الْحَجَّ فَلَا رَفْقٌ وَلَا فُسُوقٌ وَلَا  
جَدَالٌ فِي الْحَجَّ وَمَا تَفْعَلُوا مِنْ خَيْرٍ يَعْلَمُهُ اللَّهُ ۝ ۴۶

That is, O, mankind! Remember, the months of the Hajj are well known; so whoever, therefore, considering the Hajj obligatory upon himself determines to perform it, he is not allowed to indulge himself in any amorous talk, or any transgression, or any quarrelling during the [Hajj] days (equally as in other days). And then said, whatever good you do, Allah will surely value it. He will not discriminate between you on grounds of race and colour. No matter what people or land you may belong to, if responding to the call of Allah you take the Hajj as an obligatory

article of worship as God has prescribed for you, and when the conditions related to performing the Hajj are fulfilled in your favour, and you regard this obligation of Hajj as obligatory for you, and when you abide by all the instructions by God during the Hajj, then listen O, mankind! whatever good you do you would be valued in the eyes of God. He will know your good deed. Nothing is hidden from his sight, and you would inherit countless bounties on account of His regard for your deeds. The Promised Messiah<sup>as</sup> says that the performance of mere rituals of the Hajj is not called Hajj. Every Islamic ritual has a philosophy and an underlying spirit behind it. Apparent performance of worship is like a body, that has a spirit functioning in it. He who does not take care of the soul and loves the body only, worships a dead; in fact, the worship of the one whose spirit has not been taken care of would not be rewarded at all. Rather, they would be treated by their Lord like the worshiper of a dead should be treated. The Promised Messiah<sup>as</sup> says about Hajj:

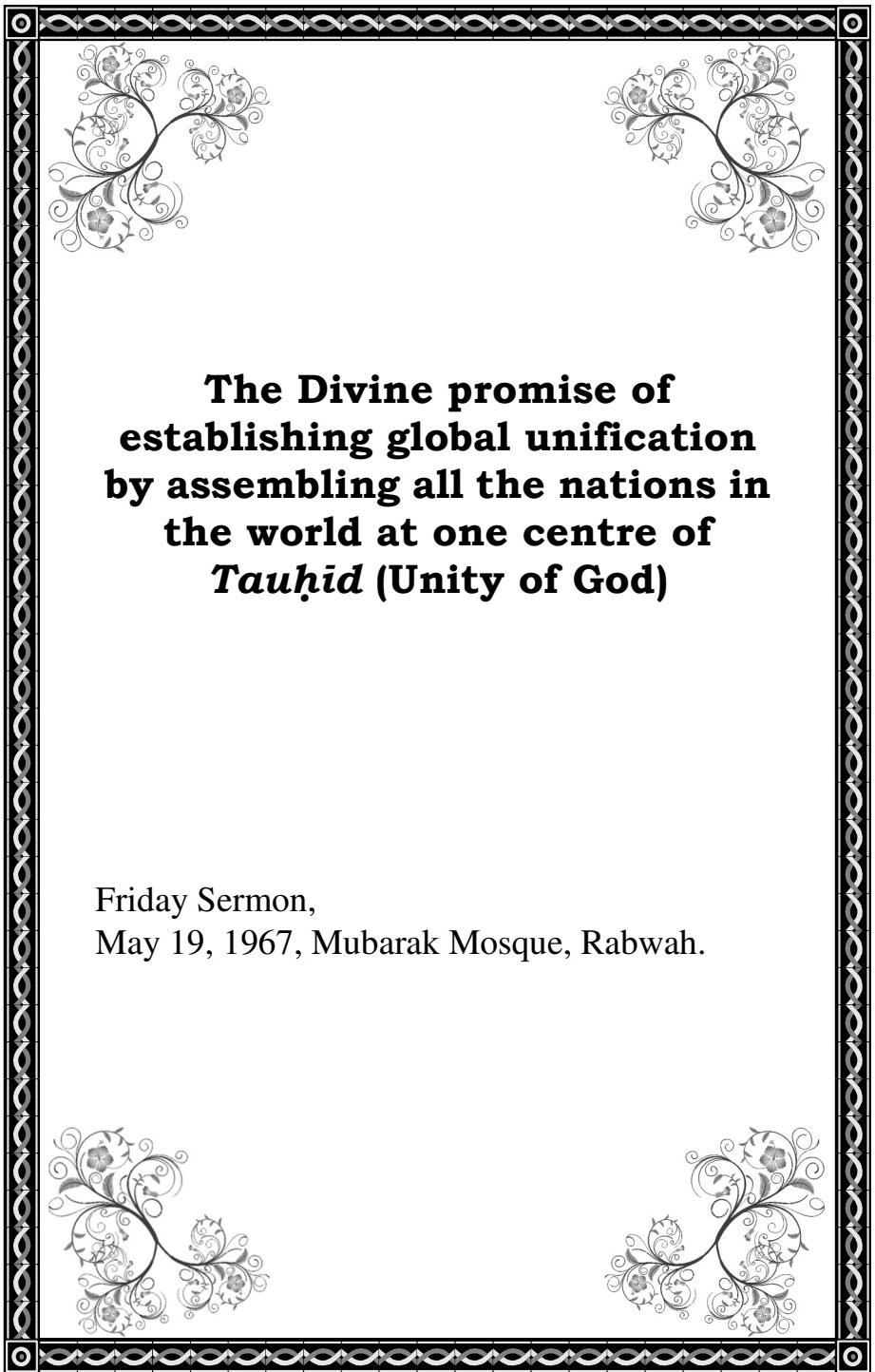
“The truth is that the final stage for a seeker is that becoming selfless he is head over heels in love with God. A true adorer and lover sacrifices his soul and heart, and the circuit of the House of Allah symbolizes this sacrifice. Just as there is a House of Allah on earth there is also a House in the heavens; a circuit of this House [on the earth] is not made unless a person makes circuit of the house in the heavens. The circuit maker of this House takes all his clothes off and covers his body with only one cloth, but the circuit maker of that House is stripped off altogether and becomes naked for the

sake of God. The circuit is a sign of the lovers of God. The lovers go round it, as if they are left with no will of their own, and around Him they lay down their lives.”<sup>47</sup>

So, this is what constitutes the heavenly Hajj. Unless a person performs the Hajj of the heavenly House of Allah, his Hajj on earth is not accepted. Thus, those who perform the Hajj, or intend to do it should not neglect this point. On our part we perform apparent religious rituals but about the intrinsic worship, which is under the order of God, we know nothing whether that has been accepted or not. Why should there be then any pride, vanity, conceit, love of the self or egoism. This distances one even farther from his Lord. One should be grateful and sing songs of Allah’s praise, but that, too, should be done in the manner described by the Promised Messiah<sup>as</sup>. He says, when a beloved servant of God is engaged in the worship of his Lord and cries in prostration with meekness and humbleness, if seen by someone in that state, he is as much mortified as someone seen while engaged in worldly pursuit [sexual intercourse].

Thus, these discourses of love are not to be disclosed. They are a secret between man and his Lord. That is why the Promised Messiah<sup>as</sup> says that the world does not know them for they are beyond and far higher than the world. But anybody who forsakes God for the sake of getting closer to the world and shuns spiritual elevations and loftiness, and stoops down to the earth so as to become famous in the world, and to be extolled, he attains the world but is distanced from God

and loses spiritual elevations and loftiness. May Allah the Exalted safeguard us against such an eventuality. Allah had promised Ḥadrat Ibrahim<sup>as</sup> and had given glad tidings to the Holy Prophet Muhammad<sup>as</sup> for his umma. In accordance with these glad tidings millions of holy men have appeared, are appearing, or will appear in future; may Allah include us, and keep us, in that party of the holy men. We do not seek worldly applause but may Allah see any virtue of our heart even if it be equal to a mustard seed; and may He reward our good deed equal to mustard seed with love and affection and be pleased with us. May it happen so.<sup>48</sup>



**The Divine promise of  
establishing global unification  
by assembling all the nations in  
the world at one centre of  
*Tauhid* (Unity of God)**

Friday Sermon,  
May 19, 1967, Mubarak Mosque, Rabwah.

“As the Ka‘bah was the centre for all mankind at the outset, this House of Allah, was again, meant to become a centre for the unification of mankind in the latter and consummate time. Therefore, the House of Allah was chosen for the advent of the Chief of the Prophets, the Holy Prophet Muhammad<sup>sa</sup>, so that, both, the Prophet and the *Qibla* of human unification may be joined to belong to one place.”

After *Tashahhud*, *Ta‘awwuz* and surah Al-Fatiha recited the verse:

وَإِذْ جَعَلْنَا الْبَيْتَ مَقَابَةً لِّلثَّالِسِ وَأَمَّا طَرَفُهُ اِنْخَذُوا مِنْهُ مَقَامَ إِبْرَاهِيمَ مُصَلٌّ

‘And remember the time when We made the House a resort for mankind and a place of security; and take ye the station of Abraham as a place of Prayer.’<sup>49</sup>

The verses of the Holy Quran, a portion of which I have recited, explain the twenty-three objectives. I have already talked about seven of these objectives in my previous sermons and explained how these objectives were achieved by the advent of the Holy Prophet<sup>sa</sup>.

**The eighth objective** which I would like to talk about now is discussed in the word *Mathābah* مَشَابَةً (resort). This objective of the reconstruction of the Ka‘bah is that a Prophet will be raised here who will unify all the nations in the world as one umma, and a shariah will be given by whose virtue all the scattered and dispersed nations will be united at one point of *Tauhīd* (Unity of God) and purity. This objective, too, was achieved solely by the advent of the Holy Prophet<sup>sa</sup>.

One literal meaning of the word *Mathābah* is: مُجْتَمِعُ النَّاسِ بَعْدَ تَفَرُّقِهِمْ (*Al-Qāmūsul Muhiṭ*) that is, to re-assemble people at one point after confusion and dissension.

Another implication of *Mathābah* is مَكَانًا يُكْتَبُ فِيهِ التَّوَابُ that is, the place where orders for reward and requital are issued and written.

Allah the Almighty says here that He is going to make the Ka‘bah such a central point where all the scattered and dispersed nations of the world would be united once again after the advent of the Holy Prophet<sup>sa</sup>. And no place other than the Ka‘bah would be left for them wherfrom they could hope and expect reward from their Lord.

As I have explained to you, Allah the Almighty raised the Holy Prophet Muhammad<sup>sa</sup> and sent down the Islamic shariah to meet this end. In the time of Hadrat Adam<sup>as</sup> there was only one Prophet, only one nation and only one shariah. Hitherto people had not spread into the world and divided into various nations. Thus, spiritually the Ka‘bah was the centre for all mankind. Thereafter the progeny of Adam<sup>as</sup> began spreading in the world and inhabited far off places. Their mutual connections were severed. God Almighty started sending Prophets in each people for their spiritual uplift and progress, thus spiritually they no longer remained one people, rather they dispersed and disintegrated and the progeny of Adam was split into various nations.

As the Ka‘bah was the centre for all mankind at the outset, this House of Allah, was again, meant to become a centre for the unification of mankind in the latter and consummate time. Therefore, the House of Allah was chosen for the advent of the Chief of the Prophets, the Holy Prophet Muhammad<sup>sa</sup>, so that, both, the Prophet and the *Qibla* of human unification may be joined to belong to one place.

The Promised Messiah<sup>as</sup> has thrown light on this topic at length. For the time being I present two extracts of the Promised Messiah<sup>as</sup> that are related to this topic. He says:

“In the beginning human beings were fewer in number; so fewer in number as to be called a nation. Therefore, only one book sufficed them. When thereafter people spread in the world, and inhabitants of every region constituted a nation, and became unaware of the circumstances of each other as they had far distanced from each other, then, at that time, the prudence and expedience of God Almighty demanded that every nation should be given separate Prophets and books; so did it happen. And when mankind had multiplied in number and ways had opened for interaction, and means had become available for the people of one country to meet the other, and when they had learnt that mankind inhabited such and such region, and when God Almighty desired to again unite them like one nation and gather them after dissension, He sent one Book for all the countries. And in this Book He commanded the people of various countries to accept it and believe in it when it reached them. The Book is the Holy Quran which has come to establish a relationship between all the countries. All the Books before the Holy Quran were called *Mukhtasul Qaum*, that is, they were meant for their respective nations only... But, at the end of all of them came the Holy Quran which was a UNIVERSAL BOOK and it was not meant for a particular people but was meant for all. Similarly, the Holy Quran came for an umma who

gradually sought to form into one people. So, now the means have become available in this age that form a kind of alliance and union amongst various people. The interaction, which is the essence for making people one nation, has become so easy that the distance of years can be traversed in a few days. As for communication, such means have been invented that the news which could not reach somebody even in a year from a far off country can now reach in just a moment. Such a great revolution is taking place and the course of civilization is heading towards such direction which reveals that God Almighty now wants all the nations scattered in the world to make one people and reunite those who are cut off from each other for thousands of years.”<sup>50</sup>

Similarly, at another place the Promised Messiah<sup>as</sup> says:

“The time of the Holy Prophet<sup>sa</sup> is stretched to the end of time and he is the Seal of the Prophets. God, therefore, did not wish that the unification of peoples should attain the perfection point in the very lifetime of the Holy Prophet<sup>sa</sup>. For, this would amount to the culmination of his time. One might have doubted his time to end then and there; for, the final task of his would have reached its culmination in that age. Therefore, God ordained the completion of the task of unifying all the peoples like one and their joining one faith to be achieved in the latter part of his era, which is close to the end of time. And for the completion of this task, He appointed a vicegerent from this very umma who has been named as the Promised

Messiah; it is he who is *Khātimul Khulafā'* (the Seal of the Vicegerents). Thus, the Holy Prophet<sup>sa</sup> is at the head of the Muhammadan age and the Promised Messiah at its end. It was necessary that the world had not come to an end until he had appeared. As the service of bringing all the peoples under one banner has been assigned to that vicegerent of the Prophethood. It is to this very fact that the verse alludes to, which is as follows:

هُوَ الَّذِي أَرْسَلَ رَسُولَهُ يَا نَهَدِي وَدِينِ الْحَقِّ لِيُظْهِرَهُ عَلَى الْدِينِ كُلِّهِ

That is, God is He Who has sent His Messenger with the guidance and the religion of truth, that He may cause it to prevail over all religions, that is, grant him a global dominance. And since this global dominance was not achieved in the lifetime of the Holy Prophet<sup>sa</sup> and it is impossible for the prophecy of God to remain unfulfilled, therefore, all the divines of old who have passed before us held that this global dominance would be achieved in the time of the Promised Messiah<sup>as</sup>. Three factors, which have not been found in any age before, are essential for this global dominance.

- (1) First, that all the ways and means be opened for various nations to interact fully and easily and unbearable hardships of journey be removed.
- (2) The second condition to be fulfilled that a given religion, by virtue of its excellence, has dominance over all other religions is that all peoples in the world enjoy freedom to hold inter-religious debates. Every people may present the excellence of their religion before other people; and present the excellence of their religion and shortcomings in other religions through

publications as well. And for religious contest all the religions in the world may get equal chance to assemble at one platform and compete each other in religious debates... and this religious contest should not be between one or two peoples but be on a global scale.

(3) The third condition to be explained to the whole world that a given religion, in comparison to all the other religions in the world, is specially supported and seconded by God is... that in comparison to all other religions in the world that religion is given heavenly signs of Divine support the like of which have not been given to any other religion... No other religion, from one end of the world to the other, could compete it in showing heavenly signs, despite every habitation in the world being aware of this competition.”<sup>52</sup>

The Promised Messiah<sup>as</sup> says that such means have become available now in the world as the competition of all the religions in the field of theology and spirituality has become possible. All religions with their representatives at one platform can compete with other religions. Since the Promised Messiah<sup>as</sup> called upon every religion to compete with him in the field of theology, this competition was initiated in his time. I, too, invited the whole world for competition on the occasion of the last *Jalsa Sālāna*. If Almighty Allah grants me opportunity of touring the European countries, I intend to repeat these invitations in those Christian countries and extend to them the invitation of competition against Islam in a friendly and peaceful atmosphere to prove the authenticity and truthfulness

of their religion (if they believe it to be true). I hope from my Lord that if they came for a decisive competition, Almighty Allah would furnish such means that they would have to admit their defeat before the whole world. *Inshallah Ta ‘āla.*

Thus, the eighth objective is to unify all the nations in the world, and Allah the Almighty has given His word that He would fulfil this task through the Holy Prophet<sup>sa</sup>. As the Promised Messiah<sup>as</sup> expounds on this topic saying that the achievement of this objective is related to the Ahmadiyya Jamā‘at, and as a result very heavy responsibilities are laid upon the members of the Jamā‘at to which I and you all should pay heed.

Thus, the eighth objective has been explained in the word, مَثَابَةً (*Mathābah*). It is evident that this objective has never been, nor can it ever be, achieved by any other Prophet other than the Holy Prophet<sup>sa</sup>, for no other Prophet has been given a shariah which was not particular to any one people and which did not belong to his people and his time alone. Only the Holy Prophet<sup>sa</sup> has been given a shariah which meets all the requirements of mankind and which belongs to every people and every age until the last day. The promises made to the Holy Prophet<sup>sa</sup> have been kept on their time. As regards this promise the Promised Messiah<sup>as</sup> says that the appointed time for this promise is the age of the Promised Messiah and the responsibility to fulfil it lies with the Ahmadiyya Jamā‘at. May Allah enable the Jamā‘at to do so.

**The ninth objective** mentioned in these verses is discussed in the word أَمْنًا (Amna). The word, مَهَابَةً (Mathābah) implies international relations to be on sound foundations. For the establishment of brotherly international relations it is essential to provide means of peace of mind to maintain global peace and mutual relations between nations. The glad tiding was that the promise made in the word مَهَابَةً, (Mathābah) would be kept, and an essential factor of it that the world peace be established would also be fulfilled. The shariah given to the world through the Holy Prophet Muhammad<sup>sa</sup> would contain the teaching for the establishment of global peace. The promise was that the true peace in the world could be achieved only by following the teaching brought by the Seal of the Prophets, who would be raised in Mecca. For, this final shariah would carry the means for proper nourishment of all the natural potentials and capabilities; and human intellect and soul would be satisfied by this teaching.

The Holy Quran has a detailed teaching with regard to the establishment of global peace and I do not want to go into its detail at the moment. This topic has been expounded in *Ahmadiyyat, the True Islam* and *Nizām-e-Nau* written by Ḥadrat Musleh Mau‘ūd<sup>ra</sup>. He says in these books that the Holy Quran lays down five fundamental points of establishing global peace. No international organization, whatsoever, is likely to succeed unless it abides by these rules. First, the League of Nations failed and now we can see UNO drawing close to failure. The basic reason for this,

rather the only reason, is that they have not heeded to, and have not adopted the teaching of the Holy Quran about global peace. As a result of rejecting these principles they are facing incessant failures. Hadrat Musleh Mau‘ūd<sup>ra</sup> has explained this point in his books saying that, contrary to the principle of signing one international treaty set out by the Holy Quran, the world, at once, signs two different kinds of treaties. One kind of treaties are related to all the nations in the world and the other are those that are signed by major nations between themselves. They fail on account of their feet being, at once, in two boats. In UNO itself one treaty was amalgamated into another one. Instead of making this treaty a purely international one they introduced veto into it, that is, some nations were granted the distinction by the UNO that certain issues would not be settled without their opinion. If law-abiding governance is aimed at, then no distinction can or should be made between the rich or poor and between the powerful or weak, in the manner of a law for individuals; similarly, it is essential not to give precedence to any nation over another in international treaties. An international law which gives precedence to one nation over the other is surely bound to fail.

The teaching of the Holy Quran was that preference should not be given to one nation over the other. They considered themselves very powerful and thought they could do whatever they wanted. Veto rights were given to certain nations and some retained these rights for themselves. The major cause for UNO's failure at this

time is that instead of signing one treaty which would be international, they introduced some other treaties into it which belonged to only certain nations and which were not meant for all the nations in the world.

The second guideline of the Holy Quran (with regard to the establishment of global peace) was that a dispute should be tried to resolve the moment it begins. But today the world has taken to prolonging, or let prolong, a dispute in view of certain personal gains. Certainly, peace cannot be maintained in the world in this way.

The third guideline was that regional prejudice is detrimental to international treaties, rather it is fatal. But despite the international treaty that appeared in the form of UNO, the nations which became its members and played major role in it started signing treaties on their own, and also started exhibiting prejudice and favouritism for the nations they were on good terms with.

Thus, the Holy Quran says that global peace can be maintained only when favouritism is not shown among nations and no nation is bent on exhibiting partiality to any other nation.

The fourth thing that the Holy Quran condemns, but this cruel world favours, is that when a dispute arises, instead of reconciling it, they propose punishment for certain nations out of sheer prejudice. And whenever and wherever they get a chance they start creating rift between them. Despite the presence of UNO and despite all its tall claims that they are a peace-making

organization, Germany was divided into two countries, and Korea and Vietnam also are going through the same fate.

The Holy Quran says, you can maintain peace only when you walk under its shade. And when you come out of its shade, satanic scorching heat will bother you and will not let you live in peace.

The fifth guideline of the Holy Quran was that every nation will have to make sacrifice to maintain global peace. But now the state of affairs is such that some nations do make sacrifice while some others deny to do that. Thus, it is only the teaching of the Holy Quran through which global peace can be established in the world.

Summing up the whole discussion Hadrat Musleh Mau‘ud<sup>ra</sup> writes in his book *Ahmadiyyat, the True Islam:*

“If these defects are removed a League of Nations could be established on the lines indicated by the Holy Quran. It is only such a League that can be safely entrusted with the maintenance of international peace, and not a League whose very existence is dependent upon the good-will of others.”<sup>53</sup>

In *Nizām-e-Nau* he says:

“The League can never succeed. Only that league can succeed which is in harmony with the teachings of the Holy Quran.”<sup>54</sup>

As I said Allah has made a promise that the whole world will be strung together in one dispensation, thus

will be established the international unity. God then says that the establishment of international unity demands guarantee of global peace, and the Quranic shariah gives the guarantee of global peace. He says, follow the teachings of this shariah, and if disputes happened to arise among the nations, they would be resolved on the principle of justice and equity and peace would not suffer at all. Thus, the Holy Quran expounds on this teaching at great length which leads to peace in the world. As the onus of achievement of the objective of مَثَابَةً (*Mathābah*) is on the Ahmadiyya Jamā‘at, the responsibility of ample propagation of the teaching of the Holy Quran, which it has brought to us to establish peace among nations in the world, is, too, on the Ahmadiyya Jamā‘at. If the world remained in dark about this teaching they might be in the position to say on the Judgment day, O God! We were unaware of it. Those who were aware of it and who were responsible to inform us of it had not conveyed it to us. Therefore, pronounce us innocent and bring your wrath down on those who are guilty. May Allah protect us from His wrath.

**The tenth objective** of building the House of Allah is (الْجِدُّ فِي امْرٍ مَقَامٍ ابْرَاهِيمَ مُصْلَّى) (take ye the station of Ibrahim as a place of Prayer) which implies that the world will recognize the station of man’s obedience by means of Mecca, the House of Allah, and with the help of the Great Prophet who will be raised from Mecca. And the foundation of the true worship which originates from the fountain of meekness, lowliness and humility will

be laid down there. Hence, *Zills* [reflections] of the Holy Prophet<sup>sa</sup> will appear in every nation, and centres for the propagation of Islam will be set up in every region of the earth, where the Greatness and Majesty of God Almighty will be professed and manifested by means of humble prayers. And as a result of this humbleness and humility, which will be practised only for the attainment of God's pleasure and approbation, those nations will be bestowed upon heavenly blessings and will deserve salvation.

Thus, owing to Mecca and the shariah which will descend here, an umma will be raised who will offer prayer with all its obligations and requirements, and who will be firmly established in the station of obedience.

In fact, this objective, too, is linked with the earlier two objectives. The eighth promise was that all the peoples will be unified as one Muslim umma and this is not possible unless global peace is achieved. So, first, a word was given, and then it was kept in the form of the Quranic shariah – a perfect teaching meant to establish global peace for peace-loving nations. Now, in the tenth objective, God says that this teaching cannot be truly followed unless the umma of Muhammad, that is, the promised umma, practises humility and meekness. Therefore, He said, ﴿لَا جُنُونٌ مِّنْكُمْ اتَّقُوا مَكْرُومًا﴾ (take ye the station of Ibrahim as a place of prayer) that you cannot establish global peace without [taking the station of Ibrahim as a place of prayer]. Thus, the promise here is that by the Holy Prophet<sup>sa</sup> an umma will be raised who

will be firmly established in the station of obedience. The Promised Messiah<sup>as</sup> says, that the devout followers of the Holy Quran who are aware of their station of obedience and are firmly established in it are those who:

“Always remain in lowness, nothingness and humility in the presence of the greatness of the Almighty Creator. They deem their reality as nothing but humility, poverty, penury, full of sin and error; and regard the competence and excellence they have been gifted with like a temporary light, which falls on a wall from the sun, which in reality has nothing to do with the wall, and is subject to decline like a borrowed garment. Thus, they consider every excellence and beauty to be confined to God only, and regard that Perfect Being as the fountainhead of all virtues. And with a full observation of the attributes of God, their hearts are filled with the certainty that they are nothing, so much so, that they are totally lost to their own existence, will and desire. And the surging ocean of God’s grandeur so encompasses their hearts, that, thousands of considerations of their own nothingness take hold of them, and they become totally cleansed and purified of all the hidden traits of associating anything with God.”<sup>55</sup>

At another place the Promised Messiah<sup>as</sup> says:

“Different postures of prayers are a manifestation of respect, humbleness and humility. In *Qiyām* [standing posture] a worshiper stands with his hands folded like a slave standing respectfully before his master or king. In *Rukū'* [bowing

posture] he bows down with humility and the greatest humility is shown in *Sajdah* [prostration] which exhibits the extreme state of humility.”<sup>56</sup>

Allah the Almighty says here [in the tenth objective] that, out of His grace, He will carry on with raising such group of people amongst the followers of the Holy Prophet<sup>sa</sup> who shall adhere to humility, humbleness, meekness and modesty. As a result of this lowliness and humility Allah the Almighty will create the possibility of peace which has been referred to in the word ﴿امن﴾ (*Amna*) and a detailed teaching of which has been given in the Holy Quran.

Remember that true worship is nourished by the mixing of both (1) love and sacrifice and (2) humbleness and humility. Sometimes the facet of love becomes prominent and at times humility and meekness dominate. Human heart becomes filled with love for his Lord when the beauty and favour of God Almighty is manifested. He attends to every call of His (God’s) like a passionate lover and makes circuit around Him. Having worn the mantle of non-existence he becomes all His, and a kind of absolute death overtakes his self and he is granted a new life by his Lord. But the world does not recognize him and he, too, does not care for the world in the least.

But when he witnesses the manifestation of the majesty and grandeur of God Almighty, his heart is filled with awe and hope, as well as faith and fear. Nothing of his personal nobility and eminence is left in him after the manifestation of the Divine majesty and

grandeur. He puts on the garb of meekness; adopts humility as his habit; becomes covered with the dust of humbleness; and adopts the course of humility. Shaking and afraid he bows before his Lord with humility and a fearful heart and professes His grandeur and majesty. Every particle of his body and every bit of his soul shakes with the fear of his Lord. The manifestation of the grandeur and majesty [of God] establishes him firmly in this *Haqqul Yaqīn* [certainty of faith] that all of the creation is dead and nought in comparison to His grandeur. And that, no good can be expected from all the creation, neither do they have any power for that by themselves. If any hope can be pinned it can be pinned on the Lord of majesty and holiness. Then along with fear a hope flares up in his pure heart and all his hopes are pinned with his Lord and he puts all his trust only in Him, and knocks only at His door when in need. His heart is filled with the conviction that whatever he would get would come from only His threshold whether be lace of a shoe or honours of the world.

Now he, who witnesses the manifestation of the grandeur and majesty [of God], does not make a beggar's bowl of his Divine visions and dreams, and ornaments it with incidents of acceptance of supplications. He does not go door to door begging for worldly respect, honour, commendation and praise from people, seeking a place of honour for himself in their eyes. What has he got to take from a dead? And what has a corpse got to offer him? Once the awe of

His grandeur and majesty, and the hope of His unlimited mercy have reduced him to be a beggar of His threshold, he keeps sitting at that threshold patiently, passing the days of his life between fear and hope. It is only then that his Lord is pleased with him and seats him lovingly in His lap, and bestows upon him the heaven of this world and the hereafter. Allah is pleased with them and they are pleased with Him.

The glad tidings of such an umma by Muhammad, the Holy Prophet<sup>sa</sup>, was given to Hadrat Ibrahim<sup>as</sup>, and by God He has kept His word. There is none worthy of worship except Allah, Muhammad is the Messenger of Allah.<sup>57</sup>



**The House of Allah—a center for  
attaining spiritual and physical  
purification and for its  
proliferation**

Friday Sermon  
May 26, 1967, Mubarak Mosque, Rabwah.

“The House of Allah is a central point and we have been directed to make its reflections. That is to say, in imitation of this House we will have to set up similar centres in one place after the other to achieve the similar objectives; to achieve the like purification and cleanliness. These centres will be a reflection of the House of Allah, and the objective of their establishment will be the same as that of this House.”

After *Tashahhud*, *Ta‘awwuz* and surah Al-Fātiḥah Huḍūr said:

In the last sermons I talked about ten objectives of building the House of Allah [Ka‘bah] and expressed my views about them. The verses I have been reciting at the beginning of those sermons discuss the twenty-three objectives and I have elucidated ten of them.

**The eleventh objective** of building the House of Allah is related in the word (purify) ﴿تَطْهِير﴾ that is, arrange for the cleanliness, purification and cleaning of this House of Allah. It indicates that God Almighty wanted to make this House a centre for extrinsic cleaning and intrinsic purification and cleanliness. This objective, too, was fulfilled with the advent of the Seal of the Prophets and the best of the Messengers, the Holy Prophet Muhammad<sup>sa</sup>. An immaculate and perfect teaching has been given to us in the shariah of the Holy Prophet<sup>sa</sup> and it has been explained to us how we can attain extrinsic and corporeal cleanliness and spiritual purification. Allah the Almighty says in verses 151 and 152 of surah Al-Baqarah, wherever you may be and whatever you do in accordance with the teachings of the Islamic shariah, remember that you have been created for certain purposes and objectives. And it is your prime duty to meet those objectives, and resurrect and establish the Islamic shariah all over the world and among all nations. Allah the Almighty says that the reason for which He draws our attention to keep the objectives of the House of Allah before our eyes is that

He wants to perfect His favour upon us (وَلَا تَسْهِنْ عَنْ مُكَفَّةٍ عَلَيْكُمْ) (and that I may perfect My favour upon you). He has laid these objectives before us in order to perfect this favour. God says: If you endeavour to achieve these objectives in keeping with My directives and comply with My commandments sincerely, then the favours you receive will be such that the word of perfection could be applied to those favours. And after (لَا تَسْهِنْ عَنْ مُكَفَّةٍ عَلَيْكُمْ) (and that I may perfect My favour upon you) Allah the Almighty says (in verse 152) that a Messenger has been sent to you who teaches you purification.

Naturally, the question arises in one's mind that O Lord! As for the objectives, we have known them, but the course of our endeavours has not been specified yet. Had it been specified it would have become easier for us [to achieve these objectives]. Therefore, in the second verse (152) it is related that whichever course My beloved, the Holy Prophet Muhammad<sup>sa</sup>, lays out is the way that leads to purification, and by treading on it you can attain the purpose for which the House of Allah was built. Allah says: (يَسْتَأْذِنُوكُمْ أَبْيَانًا وَيُرَيِّنُكُمْ) (He recites Our Signs to you, and purifies you) that I have provided you the means of purification through this Prophet. Because he recites the Signs, teaches the Book and relates the philosophy thereof.

Thus, the objective discussed in ﴿طه﴾ (purify), which has been hinted at in these words, has been fulfilled by none other than the Holy Prophet<sup>sa</sup>. The Holy Quran itself makes the claim that it is the Holy Prophet<sup>sa</sup> who

is to fulfil this objective. The reason for this is that the Sacred Mosque, keeping of the objectives in view, perfection of favour and purification of souls and the means thereof are all the things which have been discussed in these two verses.

Though these verses from surah Al-Baqarah make mention of general purification but stress has been laid particularly on spiritual purification and purification taught by the faith. In verse 7 of surah Al-Mā' idah, Allah the Almighty says: 'And if you be unclean<sup>58</sup>, purify yourselves *by bathing*.' The verse, therefore, teaches that it is essential in Islam to keep your body purified and clean. For this very reason the Holy Prophet<sup>sa</sup> has expounded in great detail on cleanliness of the body, clothes, houses, one's surroundings, mosques, tongue, ear, eye and nose etcetera. I would not like to go into detail of this teaching at present, nor is it possible for me for the time being. In any case, a perusal of the Holy Quran leads us to the conclusion (There's no denying it) that as external cleanliness and purification of soul has been emphasized in the Quranic shariah it has not been emphasized in any faith of old, not even a hundredth, or probably a thousandth part of it. Thus, the objective discussed in the word ﴿تَطْهِير﴾ (purify) was fulfilled by the advent of the Holy Prophet<sup>sa</sup> and he has made the achievement of this objective possible for the Muslim umma. For, he guided us to every path which leads to cleanliness, and explicitly explained to us every teaching that was related to cleanliness and purification, and simplified

the teachings for us to act upon them easily. No other Prophet, in this respect, had ever done the task of such magnitude. Thus, the objective is cleanliness and purification whose achievement is to be made through the Holy Prophet<sup>sa</sup>. The Muslim umma, in general, is under the obligation to achieve this end, and in this age among the Muslims particularly of this Jamā‘at that has been reinvigorated by the advent of the Promised Messiah<sup>as</sup> for the sake of God and His Prophet. In this verse also Allah the Almighty says that He does not want to put us to trials or tribulations; His objective is to purify us and perfect His favour upon us. Had the teaching of corporeal cleanliness and purification not been given along with the spiritual purification, the bounty and favour of God Almighty would have remained imperfect. But, وَلَيْسَ بِنِعْمَةٍ عَلَيْكُمْ that is, He desired to perfect His bounty and favour, therefore He gave us this teaching so that any filth may not be left in us and we become absolutely purified and clean.

Similarly, with regard to water the Holy Quran says that it has numerous advantages for mankind. One being, we clean ourselves with it outwardly; wash clothes, wash up kitchen utensils, clean streets, houses and wash our bodies. There are numerous kinds of purification that are achieved through water مَاءٌ لِتُطهِّرُ بِهِ (water that thereby He might purify you).<sup>59</sup> Thus, the Holy Quran abounds with the teaching of external and internal cleanliness and purification, and it is only the Holy Prophet<sup>sa</sup> by whom this objective of building the House of Allah was to be achieved.

**The twelfth objective** of building the House of Allah is discussed in the word, لِلْطَّبِيعَنَ (for those who perform the circuit). This word indicates to the fact that people from all the nations in the world would gather here time and again to be educated on matters of cleanliness and purification, and that they would communicate and propagate, what they would learn, to their people when they went back to their regions. This objective, too, was achieved, in true sense, only by the Holy Prophet Muhammad<sup>s.a.</sup>. In relation to this objective the Holy Quran commands:

وَمَا كَانَ الْمُؤْمِنُونَ لَيُنْفِرُوا كَافَّةً طَوْلًا نَّفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ  
طَائِفَةٌ لِّيَتَفَقَّهُوا فِي الْبَيْنَ وَلِيُذْنِرُوا قَوْمَهُمْ إِذَا رَجَعُوا إِلَيْهِمْ لَعَلَّهُمْ  
يَحْذَرُونَ ﴿٦٠﴾

That is, it is not possible for the believers to gather all together in the centre of Islam, as all the nations in the world have been addressed by Islam. All of them together can never assemble in the centre of Islam at any one point in time. But it is also important for all the nations to keep in firm touch with the centre. For this objective Allah the Almighty says, it is not possible for all of you to gather here all together. Why, then, does not a party from every section of them go forth that they may warn their people when they return to them, so that they may guard against evil by way of warning and intimidation.

Thus, at this point, the Holy Quran commands the Muslim umma, which is formed with people from

every nation and is spread all over the world, that a party from every country should regularly come to the centre so that they learn religion and keep abreast of the demands of time and the sacrifices required for Islam in this age. So that they should know the tasks and future plans and the philosophy thereof to which their Imam calls them. So that when they return to their respective places they should inform their brothers of various onslaughts being made against Islam and they should equip themselves to be able to reply them. They should also be aware of the ways of hate campaign employed against Islam and also the plan of the Jamā‘at for the protection, sustenance, progress and consolidation of Islam. Thus, prepare yourselves mentally to make sacrifices and vie with each other to excel in practical terms. In compliance with the command of Allah the Almighty people from various clans [of Arabia] used to gather in Medina in the time of the Holy Prophet<sup>s</sup>a. They would acquire the knowledge of religion and the Holy Quran, commit some portions of it to memory, acquire the understanding of the Holy Quran and go back to their people and thus cause the revival of Islam. Those who came to Medina would sacrifice their time to acquire the knowledge of faith as well as to teach it to others, and those who learnt it from them would also spend their time in the cause of Allah. Had they not done so they would have benefited only their own selves by coming to Medina, but others would have not got any benefit from them. The major objective of the scheme

was none but that these people should come to Medina, learn faith, acquaint themselves with the needs of Islam and impart them to their brothers when they go back.

Thus, the objective of '*Tawāf*' cannot be achieved unless this party and these people sacrifice their time. It tells us that Islam teaches cleanliness and purification, and God Almighty has raised that umma, who, sacrificing their time, gather in the centre in the cause of God and His Prophet, and when they go back they teach their brothers the Quran and religion only with the aim to please God and the Prophet. They inform them about the measures being taken to safeguard and propagate Islam and try to generate cheerfulness in their hearts for the sacrifices to be made in the cause of Allah.

This command was understood very well by the peoples and clans of that time. In this regard Ibn Abbās<sup>ra</sup> is reported to have said:

كَانَ يَنْتَلِقُ مِنْ كُلِّ حَيٍّ مِنَ الْعَرَبِ عِصَابَةً فَيَأْتُونَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَيَسْأَلُونَهُ عَمَّا يُرِيدُونَ مِنْ أَمْرِ دِينِهِمْ وَيَنْفَقُهُونَ فِي دِينِهِمْ<sup>61</sup>

Ibn Abbās<sup>ra</sup> relates that a party from every clan of Arabia would present itself to the Holy Prophet<sup>sa</sup> and enquire about the [religious] matters they had no knowledge of; they would acquire enlightenment; learn the philosophy of [religious] matters; deepen the understanding of faith and be firmly established on that understanding. Then they would go back and teach these points to others. Details of these deputations are found in our history. The deputations would present

themselves to the Holy Prophet<sup>sa</sup> in Medina in order to achieve this objective and carry out this command, and stay there to be educated on religion. One after the other a party would arrive; a succession of it continued in which the means of sustenance of faith were laid. For example, history reveals that once fourteen emissaries arrived from Bahrain, eighty people visited from Hadarmaut (Yemen), and similarly once a deputation consisting of seventy or eighty people of Banu Tameem paid a visit to Medina to acquire the knowledge of faith. These deputations بَعْثَابِ الْمَدِينَةِ مُدَّهُ يَتَعَلَّمُونَ الْقُرْآنَ وَالَّذِينَ لَمْ يَخْرُجُوا إِلَيْهِ فَوْهُمْ acquired the knowledge of faith and taught their people when they went back to them.

I have cited only a few examples to make our Jamā‘ats realize that now they probably do not send even a single person for the classes being held here (Rabwah). This will not do. Instead people will have to come here in scores, only then we can do justice to the service of Islam.

Anyway, I will go into detail of this aspect when I will have completed the discussion on these objectives which are like Divine promises. I will then discuss what our responsibilities are with regard to these promises, for all these responsibilities are laid on the Muslims and particularly on us, the Ahmadis, in this age.

**The thirteenth objective** was discussed in the word, والْمُكْفِنَ (and those who remain *theirin* for devotion) and was told that a people would be raised by it [Ka‘bah] who would devote their lives for the cause

of Allah, and people from every nation and every country would join this group of devotees. This objective, too, was achieved by the Holy Prophet<sup>sa</sup>. There was no question of the fulfilment of this promise before his time, as people from every nation could not have come there. Neither had they known Mecca, nor had they any love for it. I have told you that these objectives were achieved by the Holy Prophet<sup>sa</sup>. Allah says in the Holy Quran وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسَاجِدِ (while you remain in the mosques for devotion).<sup>62</sup> This verse also alludes to the point that God Almighty expects us to remain in the mosques for devotion. He wants us to sever all our ties with worldly relations and spend all the twenty-four hours in a day for a few days exclusively for the sake of God so as to revive the spirit of devotion. The Holy Prophet<sup>sa</sup> said, the whole earth has been made a mosque for me. Therefore, وَأَنْتُمْ عَلَيْكُمْ فِي الْمَسَاجِدِ (while you remain in the mosques for devotion) would mean that you will have to spend some time like a devotee for the sake of God in every part of the earth. As I have already hinted that the Ka'bah, or the House of Allah, is a central point and we have been required to make its reflections. That is to say, in imitation of this House we will have to set up similar centres in one place after the other to achieve the similar objectives and to establish the like purification and cleanliness. Such centres will be a reflection of the House of Allah, and the objectives of their establishment will be the same as that of this House. Allah the Almighty says here

(وَإِنَّمَا عَكْفُونَ فِي الْمَسَاجِدِ) (while you remain in the mosques for devotion) that at every place where the Muslim umma set up the reflection of the House of Allah on the basis of righteousness you would have to sit there like a devotee, or else this objective would not be achieved. I would not like to go into detail of it, but it occurred to me that if one objective of building the House of Allah is that devotees from every nation and every region should come and settle in the centre or in its reflection, then devotion and migration are quite analogous to each other. History reveals that not only from Mecca but also from other regions and clans people migrated to Medina and settled there. Their migration from their people or country was not like that of the migration from Mecca, but was like a devotee who, leaving his region, severing ties with his relatives, abandoning his household and estate comes in the centre for the sake of God and works in various regions of the world as is required by the centre. For example, there was a clan *Ash'ariyyīn* in Yemen; Abu Mūsā Ash‘arī, an eminent and noble companion of the Holy Prophet<sup>sa</sup>, belonged to this clan. He had migrated along with eighty people to Medina. Similarly, scores of other clans find mention in history who had migrated to Medina to benefit from the companionship of the Holy Prophet<sup>sa</sup>. Abu Hurairah<sup>ra</sup> is also one of them.

**The fourteenth objective** was discussed in (وَالرُّكُعُ الْمُجْزُودُ) (and those who bow down and fall prostrate in prayer) and it was told that all the peoples in the world would, because of this House acquire true

knowledge of the person and attributes of the Creator; as a result of this knowledge they would set such examples of obedience, submission, selflessness, devotion and sacrifice as no other religion in the world could present, and the world would be struck with amazement to see them.

This objective, too, was achieved by the Holy Prophet<sup>sa</sup>. As a result of his holy influence not only in his era but in every century after him such people have continued to appear who were to accomplish this objective. I would not like to go into its detail at present; If Allah the Almighty enabled me I would expound on this topic inshallah when I come to the elucidation of our responsibilities.

**The fifteenth objective** was mentioned in بَلْدَةَ الْمَيْتَنَ (a town of peace) and a promise was given that Allah would protect this House from the oppressive onslaughts of the world and every struggle to obliterate it would be reduced to failure, rather the assaulters would be ruined and annihilated. This [promise of protection] hinted to the point that Allah protected Mecca with a particular end. It was mentioned that Mecca would be protected so as to make it clear to the world that the Prophet, whom God wishes to raise here, would be under His protection; and so that the world should know that only He is the Protector of the shariah that He decreed to send there.

Thus, the full Divine protection of the Holy Prophet<sup>sa</sup> and the shariah given to the innocent Prophet, both have been promised protection in the protection of

the Ka‘bah. Accordingly, the Holy Quran claims that the given promise has been fulfilled in the person of the Holy Prophet Muhammad<sup>sa</sup>. It says, وَاللَّهُ يَعْصُمُكَ مِنَ النَّاسِ (And Allah will protect thee from men). The verse starts thus, (يَا أَيُّهَا الرَّسُولُ بَلِّغْ مَا أُنزِلَ إِلَيْكَ مِنْ رَبِّكَ, O Messenger! convey *to the people* what has been revealed to thee from thy Lord.)<sup>63</sup> That is to say, convey [to the world] the guidance, the teaching and the shariah given to you courageously and without any fear or fright, and cause this life-giving water [message] to reach the corners of the world. But remember, the world will never be pleased and happy with this propagation of yours. On the contrary, they will contrive thousands of plans to kill you, murder you, annihilate you and wipe out your Jamā‘at. But fear not the contrivances and conspiracies of the world, for We [Allah] have promised to you that you are under Our security and protection. Let the world do what it may; even if all the powers in the world ally with each other against you they cannot annihilate you; they cannot destroy you. Therefore, continue preaching without any fear or fright, for We have undertaken to protect you. Our angels will descend from the heavens to guard and protect you against destruction.

This verse begins with emphasis on promulgation; and then we have been solaced that though insurgencies are bound to arise in response to your promulgation but you will not be destroyed. As for the afflictions, the men of God are bound to be afflicted in the world for His sake at the hands of the men of the

world; but you are under the protection of God Almighty, and He has promised that no power can destroy or obliterate you. The umma of Muhammad<sup>sa</sup> would never have been able to discharge the onus of **بَلِّغْ مَا أُنْزِلَ إِلَيْكَ مِنْ رَّبِّكَ** (convey to the people what has been revealed to thee from thy Lord) had this promise [of protection] not been given to them. For, they would have been worried about the complete end of promulgation had the enemy destroyed them. God Almighty says that some of you may be killed; some of you may be destroyed; some of you may be imprisoned; some of you may be restricted not to preach your religion; some of you may be denied freedom of speech and some of you may be restrained freedom of pen, but on the whole the Muslim umma is under the protection of God Almighty against such trials and hardships. No such calamity will befall them which could wipe them out of existence.

If you reflect you will realize that there was a time when any lunatic of Mecca could have slain the Holy Prophet<sup>sa</sup> had he not been under the Divine protection. That is to say, only one person was enough to wipe out Islam. Then, there came a time that if three thousand men had made up their minds to lay their lives they would have obliterated Islam. But God said that He would not grant that many number and that much strength to the opponents of Islam to strike a fatal blow to it. Thus, with about threefold they came for the battle of Badr; some Companions got martyred though, but they were not allowed to be wiped out. And God

did not allow Caesar and Chosroe to try their strength against Islam until Islam had gained strength in Mecca and Arabia. But once Islam had gained strength in Arabia, Caesar and Chosroe were also let loose to try their power against Islam as much as they liked; and they did so up to the hilt against Islam, but always faced defeat. The greatest miracle is that at no stage the opponents had been powerful enough to obliterate the Muslim umma absolutely. One section of it sacrificed; from one section God Almighty demanded sacrifice and happily they bore with a multitude of hardships, but the Muslim umma as a whole has always remained under the Divine protection. Now for example, in our times, the forces of Antichrist have become so powerful that if they had wished, or wish, they can slay all the Muslims in the world. But on the one hand where Allah the Almighty showed other types of miracles earlier, now He showed this miracle that He set up angels as guards over human intellect and said to them that this age is not fit to wipe out religion at the point of sword; instead the competition should be made with arguments. They have the power though, but Allah has diverted their attention from endeavouring to obliterate Muslims at the point of power. Thus, if the Antichrist, employing material strength, seek today to kill every Muslim, it has the power to do so; but God declares that notwithstanding the power it wields it will not be allowed to use it against Islam and the Muslims.

As the Holy Prophet<sup>sa</sup> was given the promise of special protection, the Muslim umma has also been

given the promise of special protection for the same reason. Never has God Almighty allowed the opponents to practically wipe out the Muslim umma from the face of the earth. Look at yourselves; there was a time when only one man could have easily slain the Promised Messiah<sup>as</sup>. He had no Jamā‘at with him. Once only twelve people were accompanying him when riots broke out in Delhi. The opponents made a forced entry into the courtyard pulling down the wall or the front door. They were smashing the inside door down, when suddenly, we have no idea why, they fled and went back. Why did they flee? The answer finds its place in this verse that no intrigue or secret plan or no power in the world can wipe out any person or nation who is under the Divine protection. This promise strengthens the hearts and motivates them for sacrifices.

There was another point hinted at in this verse that the shariah given to this Prophet would also be protected. Allah says: إِنَّا هُنَّ نَّزَّلْنَا عَلَيْكُمْ وَإِنَّا لَهُ لَحَيْثُونَ that is, ‘Verily, We Ourselves have sent down this Exhortation, and most surely We will be its Guardian’.<sup>64</sup> Hence, God has been guarding it as He decreed. When it was not possible to guard the Holy Quran by putting it on paper and publish in great numbers, Allah the Almighty prepared hundreds of thousands of minds for this task. He granted them strength to commit the Holy Quran to memory; and there were thousands among them who were so perfect in memorizing it that they would never make any error even on vowel points. But all of them, on the whole, possessed such profound

memory that if any of them made any error, another was present to correct him immediately. That is to say, the *Huffāz* (plural of Hafiz) of the Holy Quran, all of them together, could not have made a mistake unanimously.

The large number of *Huffāz* was due to a special plan of Allah the Almighty, because when the Holy Quran was started to be printed on paper the number of *Huffāz* started to come down. From this we learn that this method was also a part of the Divine scheme, and that human planning had nothing to do with it. As for the preservation of its true meaning Allah the Almighty raised noble *Auliya'* (holy people), in every century, in the beginning, in the middle, and also at the end of it; who, by the grace of Allah, were so close to Him that He Himself taught them the science of the Holy Quran. He Himself became their teacher. Such people fulfilled the requirements of their age, addressed the issues and resolved the problems of their time.

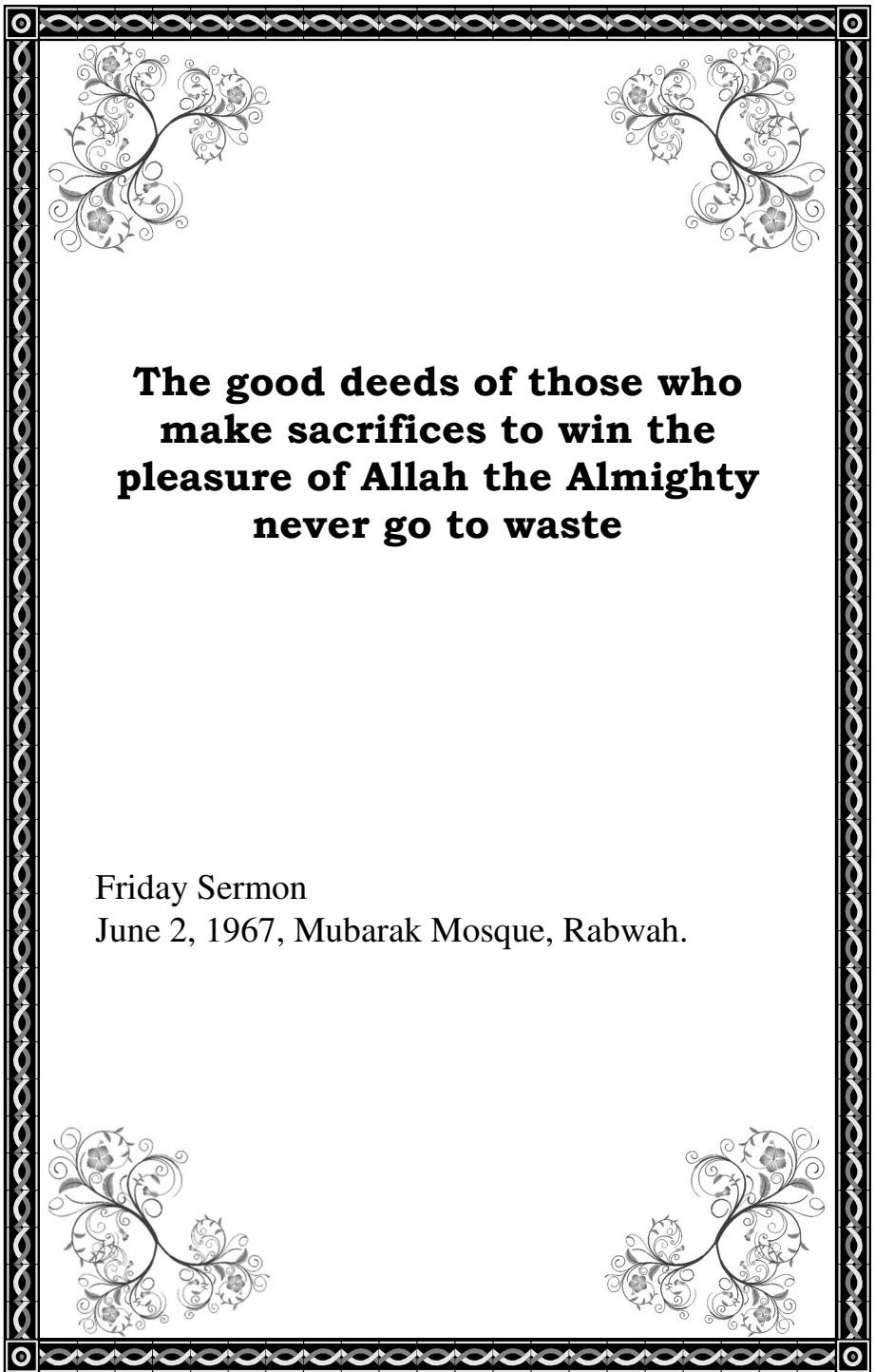
Now, again, Allah the Almighty has initiated a stupendous movement in the world by the Promised Messiah<sup>as</sup> so as to spread the light of Islam and make it prevail in every part of the world. Out of His sheer grace, He has enabled us to join the fold of the Promised Messiah<sup>as</sup> and provided us with the opportunity to offer sacrifices which He wants us to make in order to attain His pleasure. May everyone of us attain His pleasure.

Thus has Allah preserved the Holy Quran both textually and semantically. He has preserved the Holy Quran in such circumstances and in such ways that

every sane person will deny the involvement of human planning in its preservation. This is sheerly due to the grace and special protection of Allah the Almighty of which He had given His word. He keeps His promises and is true to His word. He has kept His promise.

We should always keep praying to Him that may He make us among those who are given the responsibility of semantic preservation of the Holy Quran. That is to say, may we learn the true knowledge of the Holy Quran; do not go after our carnal desires; do not exploit the Holy Quran for the achievement of our mundane ends; on the contrary, may we learn true knowledge of the Holy Quran from our Lord; and we may be counted among those who are graced by Allah the Almighty, and by whom He removes the veils from the face of essential sciences in this grand latent Book. He may not join us with those who have the Holy Quran on their tongues but their hearts are devoid of the light of the Holy Quran.<sup>65</sup>





**The good deeds of those who  
make sacrifices to win the  
pleasure of Allah the Almighty  
never go to waste**

Friday Sermon  
June 2, 1967, Mubarak Mosque, Rabwah.

“Having witnessed the bounties and blessings of the House of Allah the world will realize that those who make great sacrifices to win the pleasure of Allah, and turn their back on the world becoming solely His, their good deeds never go to waste. On the contrary, they receive sweet fruits and the best recompense of their accepted deeds, and their humble and lovingly performed deeds yield the best results.”

After *Tashahhud*, *Ta'wwuz* and surah Al-Fatiha  
Huđūr said:

**The sixteenth objective** of building the Ka'bah is discussed in وَأَرْزُقُ أَهْلَهُ مِنَ الْحَمَرَاتِ (and provide its dwellers with fruits). It was expressed that having witnessed the bounties and blessings of the House of Allah the world will realize that those who make great sacrifices to win the pleasure of Allah, and turn their back on the world becoming solely His, their good deeds never go to waste. On the contrary, they receive sweet fruits and the best recompense of their accepted deeds, and their humble and lovingly performed deeds yield the best results.

The Holy Quran itself claims that this objective also has found fulfilment in the person of the Holy Prophet<sup>sa</sup> and the Quranic shariah. As Allah says in surah Al-Qasas:

وَقَالُوا إِنَّنَا نَتَّبِعُ الْهُدَىٰ مَعَكُمْ نُتَخَطَّفُ مِنْ أَرْضِنَاٰ أَوْ لَمْ نُمَكِّنْ  
لَهُمْ حَرَمًا أَمِنًا يُجْبِي إِلَيْهِ ثَمَرَتُ كُلِّ شَيْءٍ رِزْقًا مِنْ لَدُنَّا وَلِكُنَّ  
أَكْثَرَهُمُ لَا يَعْلَمُونَ<sup>⑥4</sup>

“And they say, If we were to follow the guidance with thee, we should be snatched away from our land.’ Have We not established for them a safe sanctuary, to which are brought the fruits of all things, as a provision from Us? But most of them know not.”<sup>66</sup>

That is, when the Quranic shariah, its guidance and its teaching is presented to the people it is meant for, they say: If we were to follow the guidance you have

brought, we should be snatched away from our land. The world would become our enemy and adversary, and would take on to annihilate us. We cannot stand against them. Why should we cause the means of our destruction by embracing this teaching? God Almighty says: أَوْلَمْ نَمْكِنْ لَهُمْ حَرَمًا إِمَّا (Have We not established for them a safe sanctuary.) That is, do they not know that We linked this Prophet and the shariah with *Haram*, and made the House of Allah an emblem of the fact that the Prophet and its followers would be under the protection of God Almighty, and that the responsibility of protecting the shariah, revealed to the Prophet, would also be only on Him.

The world history bears testimony that Allah the Almighty has kept His promise of protecting the *Haram* (precincts) of the Ka'bah. The assaulters have always suffered disgrace and been routed. The world also bears testimony and will continue to do so that no power, no machination or conspiracy of the world can frustrate the Holy Prophet<sup>sa</sup> and his objective; nor can any interpolation find its place into the Quranic shariah.

Here Allah the Almighty says that do they not see that We have settled them in a protected and peaceful place: in the sanctuary of the Ka'bah, in the sanctuary of the nobility of the Holy Prophet<sup>sa</sup> and in the sanctuary of the Islamic shariah, that is, the Holy Quran. All of these are protected entities, personages and places. If you establish a firm relationship with this *Haram* [the precincts of Ka'bah] you, too, will come

under the protection of God Almighty as the *Haram* is under His protection. And the notion will be dispelled that شَحَّطْفُ مِنْ أَرْضًا (we should be snatched away from our land) that is, any power in the world can ruin you.

Then Allah the Almighty says, يَجْعَلُ إِلَيْهِ ثَمَرَتْ كُلِّ شَيْءٍ (to which are brought the fruits of all things) that is, We have associated with the *Haram* that every type of fruits are brought here. It implies that a person becomes able to perform all kinds of good deeds by establishing his ties with this House. A man is enabled to do this only by the help of God Almighty, and the best results thereof have been promised as well. Thus, anyone who is sincere in his intention and intends no mischief can achieve these fruits. In short, here Allah the Almighty has made it clear by associating يَجْعَلُ إِلَيْهِ ثَمَرَتْ كُلِّ شَيْءٍ (to which are brought the fruits of all things) with *Haram* and then by presenting *Haram* as an argument in refutation of their assertion وَقَالُوا إِنَّنَا تَبَعِّدُ الْهُدَى مَعَكُمْ شَحَّطْفُ مِنْ أَرْضًا (And they say, ‘If we were to follow the guidance with thee, we should be snatched away from our land’) that the fruits and rewards mentioned in the Ibrahimic prayers were, are, and will remain associated, as a matter of fact, with the Holy Prophet<sup>sa</sup> and his umma.

A detailed description of the fruits (مِنَ الْأَسْمَارِ) has been given in surah Muhammad in the Holy Quran. Allah the Almighty says:

مَثُلُ الْجَنَّةِ الَّتِي وَعَدَ الْمُنْقَوِنَ فِيهَا آنَهُرٌ مِّنْ مَّا أَعْرِي أَسِنٌ  
وَآنَهُرٌ مِّنْ لَّبَنٍ لَّمْ يَعْيَرْ طَعْمَهُ وَآنَهُرٌ مِّنْ خَمْرٍ لَّذَّةٌ لِّلشَّرِيفِينَ

وَإِنَّهُمْ مِنْ عَسَلٍ مُّصَفَّىٰ ۖ وَلَهُمْ فِيهَا مِنْ كُلِّ الشَّمَرِ وَمَغْفِرَةٌ  
مِنْ زَبَابِهِمْ ۖ

“A description of the Garden promised to the righteous: therein are rivers of water which corrupts not; and rivers of milk of which the taste changes not; and rivers of wine, a delight to those who drink, and rivers of clarified honey. And in it will they have all *kinds of* fruit, and forgiveness from their Lord.”<sup>67</sup>

Allah says in this verse that the righteous who carry out this direction, which has been termed as, 'a guidance for the righteous' (in the beginning of surah Al-Baqarah), their firm faith and true beliefs are transformed into a garden, or trees. Their faith and beliefs are transformed into trees metaphorically in this world and in reality in the next one. Allah the Almighty says here that those who, by following Our direction, become righteous in true sense, are bestowed upon a heaven that has all types of trees in it. And **(فِيهَا آنَّهُمْ مِنْ مَاءً غَيْرِ اسِنْ** (therein are rivers of water which corrupts not), that they are enabled to perform the good deeds and are bestowed upon such cheerfulness of heart that having tasted them once they do not bid farewell to those deeds at any cost. Allah says that the good deeds will be transformed into such canals, in this world and in the next as well, that their water will never contaminate, that is, once the righteous people become addicted to the good deeds, this addiction will never be beaten. When they start carrying out good deeds in true sense and with sincerity of heart, in accordance with

the directives descended onto them from Allah the Almighty, further gates to Divine success would be opened to them. Things which were previously covered and were Divine secrets would be revealed and disclosed to them and as a result the spiritual station of a believer would improve. And this state أَنْهَرُ مِنْ لَبَنٍ لَّذٌ يَعِيْزُ طَعْمَهُ (and rivers of milk of which the taste changes not) would take the form of such milk which would never go bad. Then as a result of these Divine sciences they would develop a true and sin-effacing bond with Allah. They would take a death onto their self; they would lose themselves in the love of Allah the Almighty, and remain intoxicated with His love, thus the state they are in would be transformed into أَنْهَرُ مِنْ خَمْرٍ لَّذٌ لِّشَرِيبَتْ (and rivers of wine, a delight to those who drink). This also implies that he who has no such experience would not approve of the taste. It is for this reason that such people do not incline to the Divine love, as thistles of various trials have also been planted by this canal. But whoso has tasted it once and has attained to the love of Allah the Almighty only he can tell that the pleasure he finds in the love of God is not found in anything else. And then Allah says that whoso consumes himself in the love of Allah the Almighty is destined to enjoy أَنْهَرُ مِنْ عَسَلٍ مَّصْفُى (and rivers of clarified honey) whereby he is cured of all the ailments. No disease can attack him thereafter. He is cured completely and becomes immune from all satanic attacks as if he has come in the lap of God and is safeguarded against all kinds of dangers. This state

of آنہر مِنْ عَسَلٍ مُّصَفَّیٍ (and rivers of clarified honey) will be produced in a form in this world and also in another form in the next world.

Then Allah the Almighty says, (in it will they have all kinds of fruit) that you will get these fruits from Islam, that is, you will be given all kinds of fruit. All kinds of trees will be there, and the true beliefs will take the form of trees. On account of your faith you will perform good deeds bearing with every tribulation with zeal and pleasure. Then the good deeds will be transformed into water canals which will irrigate the orchards. An orchard cannot flourish without water, and a man cannot uphold correct beliefs without good deeds. One has to change his dogma when deeds are no longer good. The phrase وَعَدَ الْمُصْلِحُونَ (the righteous have been promised) hints to this very fact. Therefore, we cannot say that the Quranic shariah can be corrupted, for no corruption can find its place into the Holy Quran. But it is man who has to act righteously on account of this belief. Thus, the Holy Quran says that only Allah can enable man to perform good deeds, and this ability will be so pure that غَيْرِ أَسِنٍ (corrupts not). Then he will be forever safeguarded against any incitement from Satan to the opposite direction.

Thereafter the Divine sciences and secrets will be disclosed to him which will take the form of milk. Owing to the disclosure of the Divine secrets his heart will feel a very deep love for his Lord; and that love will take the form of آنہر مِنْ حَمْرَلَدَةٍ لِّلشَّرِيفِينَ (rivers of

wine, a delight to those who drink). Then as the outcome of that he will be safeguarded against every spiritual disease, that is, he would be endowed with أَنْهَرٌ مِّنْ عَسَلٍ مُّصَفٍّ (rivers of clarified honey). In short, these are the fruits that Islam offers him; and these are the fruits which have been mentioned in this verse and for which Ibrahim<sup>as</sup> had prayed وَارْزُقْ أَهْلَهُ مِنَ الْمَرْتَبِ (and provide its dwellers with fruits).

God Almighty says, وَمَغْفِرَةٌ مِّنْ رَّبِّهِمْ (and forgiveness from their Lord) that you could not have got the fruits only on account of your deeds unless you had also been granted forgiveness by Allah the Almighty. And the promise of this forgiveness also has been given only by Islam. The Promised Messiah<sup>as</sup> has not referred to the verse though, but so far as I have reflected, you, too, will reach the same conclusion if you go through it that the Promised Messiah<sup>as</sup> has expounded on the verse in the following extract which I am going to read to you. The Promised Messiah<sup>as</sup> says in Ā’īnah’-e-Kamālāt-e-Islam:

“Now, to some extent, I would like to enlarge upon as to what the fruits of Islam are. Be it known that when a true seeker of his Lord establishes himself fully on Islam, and all his faculties, not artificiality or with affectation but in a natural way, begin to tread upon the paths of God Almighty, then the ultimate result of this state of his is that the higher manifestations of Divine guidance, freed from all obstructions, are directed towards him. And diverse types of blessings descend upon him; and

the commandments and doctrines, which were accepted as mere faith and hearsay, are now clearly manifested to him through true dreams and visions, and definite and certain revelations. The difficult points and obscurities of the shariah and faith and hidden secrets of the Ibrahimic *millat* (people) are revealed to him, and he is afforded a visit of the Divine kingdom so that he should attain the perfect station of certainty and realization. His tongue, his words, all his actions and his movements are blessed. He is invested with extraordinary valour, steadfastness and courage. And he is afforded a high level of conviction. The narrow-mindedness of human obstructions, meanness, miserliness, frequent stumbling, short-sightedness, servility to lasciviousness and lowliness of morals and every kind of egoistic darkness are totally removed from him and instead he is filled with the light of godly morals. Thereupon, undergoing an entire transformation he adopts the behaviour of a new birth and he hears through God Almighty, sees through God Almighty, moves with God Almighty and stops with God Almighty. His wrath becomes the wrath of God Almighty and his compassion becomes the compassion of God Almighty. At that station his prayers are heard as a token of his having been chosen and not as a trial; and he becomes *Hujjatullah* and *Amānullah* on the earth. Jubilation is celebrated in the heavens because of him; and the highest gift that is bestowed upon him is the Words and Discourses of God, which, free from any doubt, misgiving and dust, like the light of the moon, continue descending upon his heart; and carry an intensely effective sense of rapture

with them and afford tranquillity, serenity and satisfaction.”<sup>68</sup>

These are the fruits that were promised to Ḥadrat Ibrahim<sup>as</sup> and these are the fruits which have been granted to the umma of Muhammad<sup>sa</sup> so abundantly that a man who has insight is dazzled to behold them.

**The seventeenth objective** was discussed in رَبَّنَا تَسْبِيلْ مَنَّا (Our Lord, accept *this* from us) and it was pointed out that the value of deeds is nothing until they are granted acceptance. Therefore, the achievement of spiritual heights is possible only by means of prayer. The verse contained a clue that a great Prophet would be raised here [in Mecca] by whose spiritual munificence an umma would be raised who would understand the fact that even utmost sacrifices are fruitless and futile until the grace of God is absorbed through humble prayers. Thus they would attain the higher station of realization only by means of prayers, and it is only through prayers that they would get the best results of their deeds.

The Holy Quran discusses these three objectives in great detail. In my view no other religion has shed light on prayer and its acceptance the way Islam has. Therefore, no other religion can be presented at all in comparison with Islam. Towards the end of surah Al-Furqān Allah the Almighty talks about ‘*Ibādur Rahmān* that they are those who carry out so and so deeds, or refrain from so and so deeds, etcetera. *Ar-Rahmān* means, that Holy Being (Allah) Who, without the deed of any doer or without the entitlement

of anybody, shows His favour on him. Next are discussed all the deeds of '*Ibādur Rahmān*' which look to be related to the attribute of *Rahīmiyyat*.

Thus, the point of discussion here is that you may perform good deeds in as many a number as you want, but you will not receive any reward unless the bounties of *Rahmāniyyat* are added to *Rahīmiyyat*. For this reason concluding the current topic He [Allah] said in very glorious terms:

قلْ مَا يَعْبُدُونَ كُمْرَبِي لَوْلَا دُعَاؤُكُمْ فَقَدْ كَذَّبْتُمْ قَسْوَفَ يَكُونُ لِرَأْمَا

“Say to the disbelievers: ‘But for your prayer *to Him* my Lord would not care for you. You have indeed rejected *the truth*, and *the punishment of your rejection* will now cleave *to you*’.”<sup>69</sup>

True that carrying out good deeds is essential and abstaining from evil deeds is also good for man; but remember, God would not care for you or gain anything from your good deeds at all لَوْلَا دُعَاؤُكُمْ (but for your prayer *to Him*). But if you care about Him then you should try to absorb His grace through prayers. When you will have absorbed His grace through your prayers only then will your deeds truly benefit you. Mere prayer is useless if its acceptance is not acquired with it, and to achieve that man needs Allah's grace, and again for that man needs to invoke prayer. Hence, one should always keep himself busy praying, O God! whether we do something good or not, our prayers for the acceptance of our good deeds can reach You only when You will have decided to accept our supplications. Thus, for acceptance of prayer, again

supplication is entreated. Allah the Exalted says at this point that God does not care for you in the least; He does not at all care for your deeds; He does not care for your sacrifices at all; and He does not care for your charity at all that you give in His way. Are His treasuries empty that He should seek your wealth? You comply with His commands, endeavour to the best of your ability, and strive in His way, yet He does not care for you in the least. You can benefit from all these things only when you absorb His grace through prayer. Your humble efforts can take you to the seventh heaven only when the manifestation of *Rahmāniyyat* is added to the manifestation of *Rahīmiyyat*. It will be a fallacy to think that you can reach even the first heaven without His grace. You may reach شَجَرَةُ النَّارِ (the lowest hell) without His grace, and you may reach in the lap of Satan, but no one can go in the lap of the *Rahmān* God without His grace and mercy. فَقَدْ كَذَبْتُمْ that is, you deny this reality. Some of you look to be very righteous and observe abstinence, but they pride themselves in their deeds, their supplications, their nightly prayers and the services they render to the people of the world. Allah the Exalted does not care for them in the least unless they supplicate fulfilling all the provisions of the prayer and unless Allah the Exalted accepts their deeds in the zeal of *Rahmāniyyat* by accepting their prayer.

The phrase فَسُوقَ يَكُونُ لِيَأْمَأْ (and *the punishment of your rejection* will now cleave to you) means that the bad results of your denial will cleave to you. There are very diligent people among some of the Muslim sects who

strive a great deal, but does their striving produce any good result for them? So far as we can see the efforts of such people are not producing the result as that of the good deeds of a righteous person, or even a thousandth part of his deeds.

The Promised Messiah<sup>as</sup> says in *Barāhīn-e-Ahmadiyya*:

“In fact the belief in these two things is essential for prayer: first, that God Almighty has all the power to foster, develop, have mercy and give reward and that these perfect attributes of His are always in operation. Secondly, that man can achieve nothing without the Divine help and support. These two concepts, without doubt, are such that when they have taken root in the heart at the time of prayer they promptly work such a change in the condition of man that, being affected by them, even an arrogant person falls on the earth, and tears start running from the eyes of a haughty and hard-hearted one. This is the mechanism that infuses a heedless dead person with life. Every heart is drawn towards praying through these two concepts. In short, this is the spiritual means through which the soul of a person turns towards God and realizes its own weakness and that it is always in need of Divine help. It is through this realization that a person arrives at such a stage of selflessness in which no sign of his own filthy existence is left anymore and the majesty of the only Great Being shines forth and only that Being appears as All-Mercy and Support of every being and Remedy of every ill and Source of every grace. At last, a condition of being lost in God manifests

itself in consequence of which a person is left with no inclination towards the creation, or towards his own self, or towards his own designs, and is entirely lost in the love of God, and by the manifestation of the existence of that Reality his own existence and the existence of the rest of creation appear as naught.”<sup>70</sup>

**The eighteenth objective** pointed out was that as a result of setting up the Ka‘bah the world would acquire true realization of Allah the All-Hearing. An umma would be raised here who would introduce the All-Hearing Allah to the world. The world cannot deny the fact that only those people witness the manifestations of Allah’s attribute of All-Hearing who keep themselves engaged in supplications with humility. Allah the Exalted says in surah Al-Mu’min:

وَقَالَ رَبُّكُمْ اذْعُونِي آسْتَجِبْ لَكُمْ إِنَّ الَّذِينَ يَسْتَكْبِرُونَ  
عَنْ عِبَادَتِي سَيُدْخَلُونَ جَهَنَّمَ لَا خِرْبَيْنَ ⑦1

And your Lord says: Pray unto Me; I will answer your *prayer*. But those who are too proud and turn their back on My worship, that is, the worship that I accept, and about which I have said at another place in the Holy Quran that your worship must be accompanied by your supplications; and those who, out of their arrogance, do not elevate their worship to the state of submission will surely enter the hell despised. They will enter the hell of failure and My wrath and fury. Similarly Allah the Exalted says:

وَإِذَا سَأَلَكَ عِبَادِي عَنِّي فَارِبْ أَجِيبْ دَعْوَةَ الدَّاعِ إِذَا دَعَانِ  
فَلَيَسْتَهِيِّنُوا إِنْ وَلِيُؤْمِنُوا إِنْ لَعَلَّهُمْ يَرْشَدُونَ ⑦2

And when My servants ask thee about Me, say: 'I am near. I answer the prayer of the supplicant when he prays to Me. So they should hearken to Me and believe in Me, that they may follow the right way.'<sup>72</sup>

O Prophet! When My servants ask thee about Me as to what is the proof of the existence of God Almighty, and how to acquire the knowledge of His attributes? Say, God is near to you. Knock at His door, it will be opened for you. Pray to Him (as per conditions given by Him), your prayers will be answered. As a result of the acceptance of your supplications you will acquire the knowledge of the Person and Attributes of the Creator. And after this realization and having obtained true understanding, your hearts will become lost in His love.

Hence Allah the Exalted says, وَلَيَقُولُوا إِنَّمَا  
that is, they should believe in Me, in My Person, and in My attributes so that they may be guided to the right path. The Promised Messiah<sup>as</sup> says in *Barakāt-ud-Du‘ā* in this regard:

"Prayer, in essence, means a relationship of mutual attraction between a righteous person and his Lord. This means that God's grace first draws a person towards Himself, and then, through the magnetism of the person's sincerity, God draws closer to him. In the state of prayer this relationship reaches a point where it manifests wonderful qualities. When a man in grave difficulty falls down in prayer with perfect certainty, perfect hope, perfect fidelity, and perfect resolve; and when he becomes

perfectly alert and advances far into the field of self-annihilation, tearing aside all veils of heedlessness, lo and behold, he finds before him the Divine threshold, and he perceives that God has no associate. His soul then prostrates itself at the Divine threshold and the power of attraction that is invested in him draws the bounties of God Almighty towards him. It is then that the Glorious God attends to the fulfilment of the desired objective, and casts the effect of the prayer on all the preliminary means, which, in turn, produce the means that are essential for the achievement of the objective.”<sup>73</sup>

**The nineteenth objective** was that not only the attribute of All-Hearing but the world would also see the manifestations of the attribute of All-Knowing through this umma. Non-acceptance of some of the supplications, or acceptance of some but not in the sense they were made, does not prove that our Glorified and Exalted God is not All-Hearing, or He is not the Possessor of all the faculties and powers. On the contrary, it will prove that He is not only Mighty, Strong and All-Hearing, He is also All-Knowing, and the acceptance of supplications is very closely knit with His attribute of All-Knowing. The Promised Messiah<sup>as</sup> says in this regard:

“One should also remember that humility and anguish alone is not enough for prayer to be accepted, for it also requires righteousness, purity, truthfulness, perfect certainty, perfect love and perfect attention. Moreover, it is also essential that the object prayed for should not be opposed to the

Divine scheme of things and should not be against the welfare of the supplicant, or the one on whose behalf he prays, both in this world and the hereafter. It often happens that although all other conditions have been fulfilled, the object prayed for happens to be against the Divine scheme of things with regard to the supplicant, and no good can come of granting such a prayer.”<sup>74</sup>

The conditions of acceptance of supplications laid out here by the Promised Messiah<sup>as</sup>, that is, righteousness, purity, perfect certainty and perfect love etcetera are about the acceptance which is like a chosen one. But the acceptance of a supplication which has to be a trial has nothing to do with these conditions. The Promised Messiah<sup>as</sup> has expounded on this topic at length. He says that sometimes Allah shows true dreams even to prostitutes so as to provide them means for guidance, and so that He may inspire them to come out of the filth and rush towards this fountainhead and source of purity and strive to purify themselves. But if the heart of a supplicant is not enlightened with the light of righteousness; or his bosom is devoid of the scent of purity; or his tongue is not tend to speaking the truth and his heart is not imbued with perfect certainty and perfect love; or his mind does not prostrate before his Lord with full and perfect attention; or the thing supplicated for does not bear him good in the sight of عَلَّامُ الْعِيُوب (the Possessor of the knowledge of the unseen) in all these circumstances the prayer is met with rejection. But in the last case Allah the Exalted recompenses such prayer in some other way. The Promised Messiah<sup>as</sup> says in this regard:

“Is this not a convincing proof that, from time immemorial, it is God’s Divine scheme that He responds to prayer with a zeal which imparts tranquillity, satisfaction and true happiness. If we are not wrong in praying for the achievement of an objective, in such a case that very objective is granted. But if we are wrong in our prayer and in asking for a thing, like an erring child who asks his mother for a snake or a piece of fire, then [in its stead] God Almighty grants us that which is good for us. And invariably in both the cases He also increases us in our faith. Because, through prayer we obtain foreknowledge from God, and it so much increases our conviction as if we have seen our God. Right from the outset and ever since man has been created there exists a bond between prayer and its acceptance. When the will of God is favourably inclined towards doing a thing, the Divine practice is that one of His sincere servants engages himself in prayer with anguish, unease and concern, and devotes all his efforts and attention to achieve it. Then the prayers of this mortal being draw Divine grace from the heavens and God Almighty creates such new circumstances that help achieve the task.”<sup>75</sup>

Thus, Allah the Exalted communicates to us three principal points with regard to prayer in the Holy Quran:

Firstly, we must not rejoice and be content with our deeds until we absorb the grace of Allah through that supplication which is accepted by the Almighty. However, we cannot say for sure whether Allah the Exalted will grace our prayers with acceptance. For, in

very clear and magnanimous terms He says: ﴿لَوْلَا دُعَا وَكُمْرَتِي﴾ that is, my Lord does not care for you, your virtues, or your deeds if you do not prostrate before Him with supplication.

But we do care for Him. And if we want Him to continue the manifestation of His love for us, it is incumbent upon us to absorb His grace through prayers, the prayers that fulfill all the requisite conditions. If we do not do so, then our deeds will not be worth even as much as that of the foot of an ant in the sight of the world.

Secondly, Allah the Exalted says that Islam has given us such a teaching that if we keep it before our eyes and comply with it, we can expect that our God, Who is All-Hearing, will listen to our prayers and accept them and will cause the means of His benevolence for us.

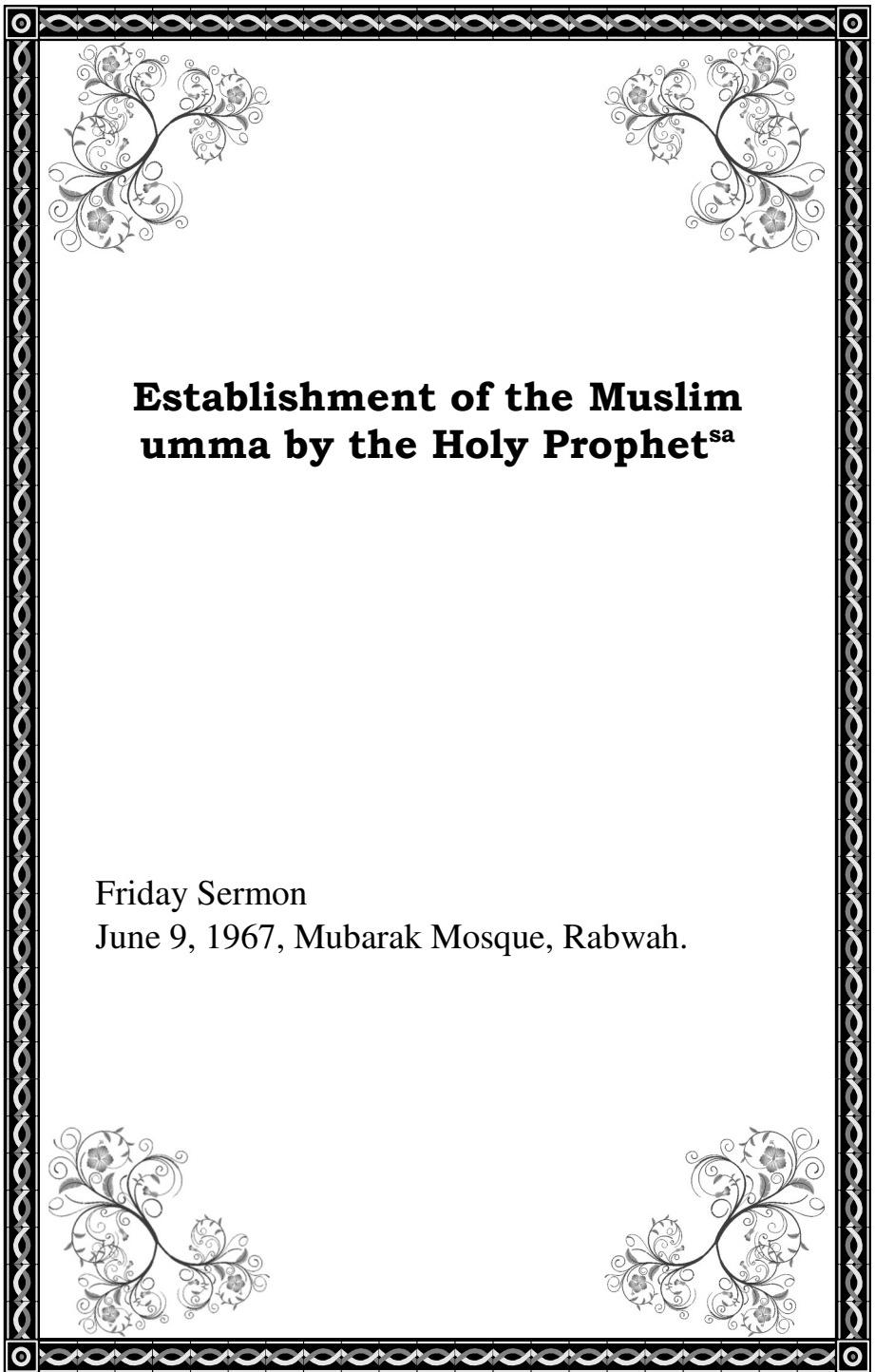
Thirdly, of course Allah the Exalted is All-Hearing but He is also All-Knowing. A man may deceive the world; may wear a saintly robe; may make a declaration of his saintliness with great ceremony; but he can never deceive God. Therefore, only that person is accepted by God and only his supplications are answered whose heart is free of any mischief, evil and impurity. He should not exercise pride, vanity, vainglory, conceit, self-will, haughtiness and superciliousness; on the contrary, all of his shortcomings and sins would have been burned to ashes by the true love which is sin-effacer; and he should prostrate before his Lord with a purified heart, a

cleansed bosom and a tear-shedding eye, only then his prayer is answered.

But our God (God forbid) is not ignorant. Nothing is concealed from Him. As the Holy Quran very clearly says that He is aware of what goes on in hearts and knows who is truly righteous and who is not. He knows as to who our foe is and who is our friend. He knows what is good for us and what is harmful. Thus, He responds to our supplications in the capacity of the All-Knowing. He (God forbid) is not like a silly mother who, on demand of an ember from her child, sometimes in peevishness gives it to the child and consequently burns his hand. God is more loving than a mother can be, and is more affectionate than a father. When He comes to accepting supplications He accepts them in a way they are beneficial to us.

But if the thing sought for in the supplication is not good for us He turns down that supplication. In its stead, out of His grace and benevolence, He manifests His benevolence in some other form and way. He is a very loving and very compassionate Lord. We are under the obligation to pass our days being His grateful servants, and we should always live in unity and concord in the Jamā‘at, and never lose sight of the fact that all holiness and all *Wilāyat* is under the foot of *Khilāfat-e-Rāshida*. He who, out of this fold, deems himself something, and if his supplications are answered they are not in the sense of acceptance of the selected ones; that acceptance is a trial and a test. Thus, one should always fear his Lord.<sup>76</sup>



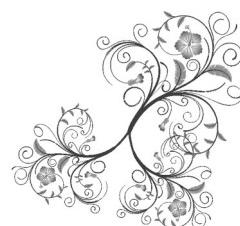


## **Establishment of the Muslim umma by the Holy Prophet<sup>sa</sup>**

Friday Sermon

June 9, 1967, Mubarak Mosque, Rabwah.

“The promise was that as a result of the holy influence and Divine power of the Promised Reformer<sup>sa</sup> who came for the whole world, the noble souls the world over, in effect, would become the Muslim umma. All the evils of the Arabs, who were the first recipients of his [message], would be washed away; and having become purified and cleansed they would assemble under the benign shade of the Holy Prophet’s<sup>sa</sup> intercession in the court of their real Creator and the real Master. Then they would become guide for the world and establish the practice of the Holy Prophet<sup>sa</sup> all over the world. Thus, in harmony with the Ibrahimic prayers and the prophecies found in the earlier scriptures, Allah the Exalted raised an umma, that is, the Muslim umma, at the hands of the Holy Prophet<sup>sa</sup>. ”



After *Tashahhud*, *Ta'wwuz* and surah Al-Fatiha recited the following verses:

رَبَّنَا وَاجْعَلْنَا مُسْلِمِينَ لَكَ وَمِنْ ذُرِّيَّتِنَا أَمَّةً مُسْلِمَةً لَكَ وَأَرِنَا مَنَاسِكَنَا  
 وَشُبَّحْ عَلَيْنَا إِنَّكَ أَنْتَ الثَّوَابُ الرَّحِيمُ ﴿٢﴾ رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ  
 يَتَّلَقَّأُهُمْ أَيْتِكَ وَيَعْلَمُهُمُ الْكِتَابَ وَالْحِكْمَةَ وَيُرِيكُهُمْ  
 إِنَّكَ أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٣﴾

“Our Lord, make us submissive to Thee and *make* of our offspring a people submissive to Thee. And show us our ways of worship, and turn to us with mercy; for Thou art Oft-Returning *with compassion and Merciful*. And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.”<sup>77</sup>

And said:

I have already spoken on the nineteen objectives related to the construction of the Ka'bah. **The twentieth objective** has been discussed in the words (and *make* of our offspring a people submissive to Thee) and the promise was that as a result of the holy influence and Divine power of the Promised Reformer<sup>sa</sup>, who came for the whole world, the noble souls the world over, in effect, would become the Muslim umma. All the evils of Arabs, who were the first recipients of his [message], would be washed away; and having become purified and cleansed they would assemble under the benign shade of the Holy Prophet's<sup>sa</sup> intercession in the court of their real Creator and the real Master. Then they would become

guide for the world and establish the practice of the Holy Prophet<sup>sa</sup> all over the world.

Thus, according to the Ibrahimic prayers and the prophecies found in the earlier scriptures, Allah the Exalted raised an umma, that is,, the Muslim umma, at the hands of the Holy Prophet<sup>sa</sup>.

As God Almighty says in surah Al-Hajj in the Holy Quran:

وَجَاهُدُوا فِي اللَّهِ حَقَّ جِهَادِهِ هُوَاجْتَبَسُكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي  
الَّذِينَ مِنْ حَرَجٍ مُلَةً أَيْكُمْ إِبْرَاهِيمَ هُوَسَمِّكُمُ الْمُسْلِمِينَ مِنْ  
قَبْلٍ وَفِي هَذَا يَكُونُ الرَّسُولُ شَهِيدًا عَلَيْكُمْ وَتَكُونُوا شَهِيدَاءَ  
عَلَى النَّاسِ فَاقِمُوا الصَّلَاةَ وَأَتُوا الزَّكُوَةَ وَاغْصِمُوا بِاللَّهِ هُوَ  
مَوْلَكُكُمْ فَنَعِمُ الْمَوْلَى وَنَعِمُ النَّصِيرُ<sup>78</sup>

“And strive in the cause of Allah as it behoves you to strive for it. He has chosen you, and has laid no hardship upon you in religion; *so follow* the faith of your father Abraham; He named you Muslims *both* before and in this *Book*, so that the Messenger may be a witness over you, and that you may be witnesses over mankind. Therefore observe Prayer and pay the Zakat, and hold fast to Allah. He is your Master. An Excellent Master and an Excellent Helper!”<sup>78</sup>

Allah the Exalted says here that strive in the cause of Allah with all your energy, all your power and all your faculties and take this endeavour and striving to its pinnacle as it behoves you. As God has selected you and bestowed upon you nobility and gave you the perfect religion; He also descended the best injunctions

for you and invested you with the energies and powers requisite to comply with the commandments, therefore, you will not be burdened when you comply with the injunctions. You are the *millat* of your father Ibrahim! Allah has named you *Al-Muslimīn* and called you the Muslim umma. This name has also been used for you in earlier scriptures, and the Holy Quran, too, mentions you with the name of *Ummatam Muslimatan*, *Al-Muslimīn*. This name has been given to you on account of the prayers made by Ḥadrat Ibrahim<sup>as</sup> that a Muslim umma may be raised in the world (with the advent of the best of Prophets), and his progeny may also join the Muslim umma. The Holy Quran claims in surah Al-Hajj that the prayer (وَمِنْ ذُرِّيَّتَهُ أَمَّةٌ مُسْلِمَةٌ لَنَكَ) make of our offspring a people submissive to Thee), which is one of the verses related to the objectives of the Ka'bah, has been answered, and that the time appointed for the fulfilment of the prophecies mentioned in earlier scriptures has approached. The Holy Prophet<sup>sa</sup> has been raised, and the Muslim umma has also been established. The reason for its establishment is that the time for the manifestation of spiritual and moral strengths, aptitudes and powers with which man was endowed has come. Now the world will witness how man utilizes his powers in the service of his Lord, and how he perfects his aptitudes.

Islam means to lay one's neck for sacrifice before his Lord, Allah the Exalted, becoming ever resigned to His will and relinquishing all his selfish desires and plans, that is, to be left with nothing for his own self;

with everything given to God. And having acquired a new life from God they may spend rest of the days in the world as the best umma. The Promised Messiah<sup>as</sup> says in this context:

“And the technical meaning of Islam which has been pointed in the verse is,

بِلِّيٰ مَنْ أَسْلَمَ وَجْهَهُ لِلَّهِ وَهُوَ مُحْسِنٌ فَلَهُ أَجْرٌ إِنَّ رَبَّهُ وَلَا حَوْفٌ  
عَلَيْهِمْ وَلَا هُمْ يَخْرُنُونَ ۝ ۷۹

That is, a Muslim is he who submits his whole self to the cause of God, that is, he devotes his self to Allah in order to carry out His will and to seek His pleasure; and then he becomes firm in acts of virtue for the sake of Allah, and employs all the practical faculties of his self in His path. In other words, both in belief and practice, he becomes wholly of God. As for belief, he considers his entire self to have been created in order to recognize God, His obedience, His love and to seek His pleasure. As for practice, he carries out real acts of virtue corresponding to each of the faculties and God-given opportunities, solely for the sake of Allah, but with such enthusiasm, eagerness and attention as though he is seeing the face of his true Beloved reflecting in the mirror of his own obedience.<sup>,80</sup>

**The twenty-first objective** was explained in آرِينَا مَنَاسِكَنَا (show us our ways of worship) and was pointed out that a shariah would descend on this promised Prophet which would satisfy all the true and realistic demands of human nature. Every aptitude

would benefit from it and every upright nature would partake of it as per its capacity. It will be a teaching suiting every age, every people and every individual's aptitude.

*Almanāsiku* is the plural of *Almansaku* and *Almunsiku*, means abstinence and worship and the deeds done to attain nearness to God.

Allah the Exalted does not say here أَرِنَا الْمَنَاسِكَ that is, show us the perfect ways of worship; rather He says, أَرِنَا مَنَاسِكَ that is, show us those perfect ways of worship which are suitable for us. The point to be kept in mind is that only the Quranic shariah provides this flexibility, whereas the earlier shariahs did not provide such flexibility. The Ibrahimic prayer أَرِنَا مَنَاسِكَ saw its acceptance when the Muslim umma had been raised and the Quranic shariah had been sent down to them. The words, أَرِنَا مَنَاسِكَ point to the prayer, O our Lord! enable us to choose the best deed in accordance with the occasion and place in order to discharge our obligations pertaining to Allah and His servants. Thus, the Holy Quran strongly stresses that there are various facets of the Quranic teaching. That is to say, every injunction in the Holy Quran has various meanings and interpretations. Follow an injunction from that facet which is in accordance with the occasion, situation and your aptitude. The Promised Messiah<sup>as</sup> says that some people strive greater than their capacity in their worship; they fast for a very long time; or reduce their sleep a great deal whereas their bodies cannot bear with this burden. Their striving does not result in nearness to

Allah the Exalted. On the contrary, they go out of their senses, or they are afflicted with certain other maladies, such as pulmonary, tuberculosis, or catch certain other infections.

The prayer taught at this point is ﴿وَأَرْتَنَا مَثَلِي سَكَنًا﴾ that is, show us the suitable ways of worship in order for us to discharge obligations pertaining to Allah and His servants which should be in harmony with every people and their age, and every individual of a people in any age, so that we may become immune to every malady, weakness, slip and frustration, and attain Your nearness.

The Holy Quran has very emphatically and repeatedly stressed the point of adopting the attribute of *Ahsan*, that is, the best manner. For instance, it says, ﴿جَادُوكُمْ بِالْأَيْنِ هُنَّ أَحَسَنُ﴾ (argue with them in a way that is best)<sup>81</sup> that is, various ways can be adopted while exchanging ideas with others, but you should adopt the best way. Do not scare the one who listens to you amicably. Sometimes an adversary assumes that if he succeeded in making them create disorder, they would be at a disadvantage while he would profit from that. In such a situation an Ahmadi is under the obligation to endeavour his best to maintain peaceful atmosphere, according to the Quranic injunction, and carry out the discourse in the best way commanded in ﴿جَادُوكُمْ بِالْأَيْنِ هُنَّ أَحَسَنُ﴾ (argue with them in a way that is best) lest peace is breached. In numerous injunctions Allah the Exalted has alluded to the point that various ways can be adopted in carrying out an injunction, but you

should adopt the best way. In principle Allah the Exalted says, the immaculate and perfect shariah of the Holy Quran has been revealed to you and you are commanded to (وَاتْبِعُوا أَحْسَنَ مَا أَنْزَلَ اللَّهُ مِنْ رِّبْكُمْ) and follow the best *teaching* that has been revealed to you from your Lord).<sup>82</sup> Your Lord, Who wants to sustain you, has revealed a shariah which meets the various aspects in demand of this attribute. The sustenance of every person, every individual, every people and every age demands that the shariah should be practicable from various facets. Hence, it encompasses every aspect. Since the Shariah was revealed by the Gracious God it is secure till the Day of Judgment. Thus, adopt the best way and carry out every injunction in the best possible manner as suits your circumstances and is in consonance with the circumstances of the age, and as a result of that your energies and your aptitudes could be nourished and sustained appropriately.

Similarly, in another verse Allah the Exalted says: فَيَسِّرْ عِبَادِ الَّذِينَ يَسْتَهِنُونَ النَّقْولَ فَيَتَبَعُونَ أَحْسَنَهُ فَيَتَبَعُونَ أَحْسَنَهُ that, My servants who listen to the word that is, the best shariah, and follow the best thereof, give them good tidings: أُولَئِكَ الَّذِينَ هُدُّدُهُمُ اللَّهُ أَوْلَوَ الْأَنْبَابِ<sup>83</sup> that Allah will cause the means of their guidance and it is they who will be the men of understanding in the sight of Allah. The verse points out that Allah includes such a man among the men of understanding so that he should follow it for carrying out the injunctions of the Islamic shariah, and that he should use his brains for perceiving appropriate occasion and time. For instance, while exchanging

ideas with somebody he should know the other person's psychology and decide on the certain mode of discourse that will influence his addressee.

Hence, very explicitly glad tidings have been conveyed to those who listen to the Quranic shariah and comply with it in the best way. Glad tidings have not been conveyed to those who, though listen to the Holy Quran but do not use their brains, hence, adopt a course of action other than the best. Thus, Allah does not give glad tidings of guidance to such men in the Holy Quran, that is, He does not give them glad tidings of good ending. One implication therefore is that those who listen to ﴿أَنْقُول﴾ that is, this shariah, and follow it in the best possible manner will enjoy good ending, but those who do not act thus will not enjoy good ending.

**The twenty-second objective** was discussed in the words شُبَّ عَلَيْنَا (turn to us with mercy) and it was indicated in it that the final shariah to be descended here would be closely associated with the Lord, Who accepts repentance. This basic fact that the attainment of Divine cognition and pleasure is not possible without repentance and seeking forgiveness would be clear to the followers of that shariah. Therefore, where they will be rendering repeated sacrifices in His cause, they will also gain strength by seeking forgiveness repeatedly, and will turn to Him repenting as well, and will not assume their effort, endeavour and sacrifices to be free of any fault and error.

The phrase قَبْلَ تُوبَةِ مِنْهُ means تَابَ اللَّهُ عَلَيْهِ that is, Allah has honoured the repentance of a person who repents

sincerely. At this point, the prayer وَتُبَّعْ عَلَيْنَا (and turn to us with mercy) indicates that that umma will be able to understand, in true sense, the reality of repentance and forgiveness and that they will be given a shariah which will explain these things to them clearly.

According to the shariah and Islamic terminology the word, *Taubah* has four connotations:

1. Abstinence from sin: For example a person given to lie is involved in sin; his abstinence from lying is one aspect of *Taubah*.
2. To regret after committing a sin: There's hardly anyone who always tells lies. But if somebody does not lie for a considerable period of time, say for example, six months, that would mean that the person refrained from committing sin for six months, and not that he has repented. For, besides eschewing sin, repentance must involve a feeling of regret after committing a sin.
3. Determination: That I will not return to a certain evil. In other words the person renounces an evil with full determination.
4. Some sins are of a nature that can be recompensed. For instance, if somebody has wrongfully withheld someone's one hundred rupees, in that event repentance does not only mean that one has repented from withholding somebody's money wrongfully but with remorseful feeling, he expresses the determination that he will never have recourse to such sins. Notwithstanding he is in easy circumstances and he does not pay the owed hundred rupees, or that his circumstances are not

such that he cannot pay hundred rupees; in such a case that repentance is no repentance at all.

To carry out all these four things we need to gain strength from our Creator, as abstinence from sin is not possible without help from Allah the Exalted. To repent after committing a sin is impossible without seeking help from Him. So far as determination is concerned, how can a man dare claim that without seeking strength from Allah the Exalted he can have the resolve and determination not to commit sin in future. God's help, therefore, is required in this regard as well. And as far as remedying is possible, Divine help and strength is required for that as well.

Thus, this help and strength is sought by seeking forgiveness from God Almighty. He who is a man of God considers his Lord the fountainhead of all powers and strength and finds no power within himself. Therefore, before starting any task, he turns to his Lord and seeks forgiveness, and says, O my Lord! You are the fountainhead and source of all powers and energies, bestow upon me the energy and aptitudes so that I totally abstain from evils and truly establish myself on virtues. In this sense seeking forgiveness comes first and repentance later as repentance is not at all possible without seeking forgiveness. The Promised Messiah<sup>as</sup> has shed light on this topic in great detail. He says:

“*Istighfār* and *Taubah* are two [different] things.

*Istighfār* has precedence over *Taubah* for a certain reason. *Istighfār* is the help and power which is sought from God and *Taubah* is standing on your own feet. It is the practice of God that when man

seeks help from Him, He gives him strength, and with that strength man stands up on his own feet and finds within him an urge and strength for carrying out virtuous deeds, which is called توبَةٌ إِلَيْهِ [turn to Him]. Therefore, the natural order is also the same. In short, there is a set formula in it for the seekers, that in all circumstances a seeker should seek help from God. A seeker can do nothing [on his own] unless he seeks strength from God Almighty. The power to do *Taubah* is given after *Istighfār*, and remember for sure that in the absence of *Istighfār* the strength for *Taubah* dies away. If you seek forgiveness of your Lord in this way and then turn to Him the result will be, يُمْتَكِّنُ مَنْ عَاكَسَ إِلَى أَجْلٍ مُّسَيٍّ<sup>84</sup> (Hūd 11:4). God's continued practice is that if you seek forgiveness and turn to God repentantly, you will achieve your goals. Everyone has a sphere of his own within which he achieves the stages of his progress.”<sup>85</sup>

He says, keeping within your respective spheres try to attain the Divinely heights as far as is possible for you and attain them by the virtue of *Istighfār* and *Taubah*.

At another place the Promised Messiah<sup>as</sup> says:

“All this detail reveals that the real significance of the request in *Istighfār* is that it is not because a right has been denied; but it is prompted with the desire that the right may not be denied. And the human nature, realizing its own weakness, naturally seeks strength from God...And this is indicative of the fact that man can attain a high station in chastity and intercession only when he keeps praying all the time for his failings to be

suppressed, and for others, to be saved from the poison of sin; and he draws the attention of God towards himself with his entreaties; and then such a person wishes for others, who establish a relationship with Him through the bond of faith, to also partake of it. The reason why a sinless person stands in need of strength from God is that human nature, in itself, possesses no excellence, rather all the time it acquires excellence from God. It possesses no strength of its own, rather all the time it acquires strength from God. And it does not possess any perfect light of its own, rather light descends on it from God. The real secret behind all this is that the perfect nature is bestowed upon only the ability to attract, so that it could attract the Superior power towards itself; but the source of power is God Himself. The angels also derive power for themselves from the same source. So does a perfect man, from the same source and through the ways of servitude, derives the power of sinlessness and grace,...So, what is *Istighfār*? It is like a device that channels power through itself. The entire secret of *Tauhīd* [the Unity of God] is associated with the principle, that, sinlessness in man should not be regarded as the permanent property of man; rather God alone should be regarded as the fountainhead for achieving it.”<sup>86</sup>

When God’s protection is secured and man has acquired power from God only then he gets the opportunity of *Taubah* (that is, turning to God) and then his *Taubah* is granted acceptance by Allah the Almighty. The Promised Messiah<sup>as</sup> says:

“Rise up, therefore, and turn to God, and please

your Master with virtuous deeds. Remember that the errors of doctrinal beliefs are punishable only after death and the decision about someone being a Hindu, or a Christian, or a Muslim will be made on the Judgement Day. But whoso exceeds the limits of oppression, tyranny, impiety and sinfulness, he is punished in this very world. Then on no account he can escape the punishment of God. Therefore, hasten to please your God before that day comes....Make peace with God. He is extremely generous. He can pardon the sins of seventy years with a single *Taubah* sought with a melting heart. And say not that *Taubah* is not accepted. Remember! you can never be saved on account of your deeds. It is always the grace that saves, and not the deeds. O' the Generous and Merciful God! bless us all with Your grace, for we are Thy servants lying on Thy threshold. Amen.”<sup>87</sup>

I have felt slightly distressed today because of heat and it is too hot in the mosque also. A lengthy sermon may add to the difficulty of the people as well. Therefore, I end it here. The rest of the subject, with the help and grace of God, will be discussed in the next sermon.

<sup>88</sup>



**All the objectives of building  
the House of Allah have been  
fulfilled by the advent of the  
Holy Prophet<sup>sa</sup>**

Friday sermon  
June 16, 1967, Mubarak Mosque, Rabwah.

“Allah wants the elderly people of the Community as well as the youths; and men of the Community as well as the women, to realize the Divine wisdom behind the foundation of Ka‘bah, so that, they are considered the people of understanding in the sight of Allah; and that they become able to understand His call, His commandments and the underlying wisdom; and join the group of those purified ones who are showered upon the grace of Allah the Almighty all the time.”

After the recitation of *Tashahhud*, *Ta'wwuz* and surah Al-Fatiha Hadrat said:

The whole day, yesterday, I had a severe bout of headache and as a result I am feeling very weak now. But I would like to continue the series of my sermons about the twenty-three objectives (related to the House of Allah) and express my views about the last objective in today's sermon.

**The twenty-third objective** of building the House of Allah was related in the verse,

رَبَّنَا وَابْعَثْ فِيهِمْ رَسُولًا مِّنْهُمْ يَتَلَوَّ عَلَيْهِمْ أَيْتَكَ وَيَعْلَمُهُمْ  
الْكِتَابَ وَالْحِكْمَةَ وَيُرِيكُمْ إِلَّا كَمَا أَنْتَ الْعَزِيزُ الْحَكِيمُ ﴿٨٩﴾

“And, our Lord, raise up among them a Messenger from among themselves, who may recite to them Thy Signs and teach them the Book and Wisdom and may purify them; surely, Thou art the Mighty, the Wise.”<sup>89</sup>

In this verse it was said that a Prophet would be raised here who would remain alive till the end of the days, that is, he would remain alive on account of his blessings and owing to the Divine bounty; an everlasting life would be bestowed on him, and he would be given an everlasting shariah, which would never be abrogated, for that would be (الْكِتَابَ) (a perfect and immaculate shariah). And such an umma would be raised that would be based on true understanding. This umma would be taught wisdom and given cogent arguments in its favour, and would be associated with a Living God, a living Prophet and a living shariah.

This objective, too, has been fulfilled by the advent of the Holy Prophet<sup>sa</sup> as the Holy Quran itself makes this claim, on which I am going to shed light now. The Promised Messiah<sup>as</sup> says:

“Now see, Ibrahim<sup>as</sup> had also prayed that a Prophet be raised from among his progeny in Arabia. Was that prayer readily granted? Nay, for a long time after Ibrahim<sup>as</sup> nobody could even imagine what impact the prayer would have. But the prayer was ultimately accepted in the form of the advent of the Holy Prophet<sup>sa</sup> and how splendidly was it answered!”<sup>90</sup>

The (above mentioned) verse discusses five points:

1. Advent of a perfect servant of God.
2. Unending chain of manifest signs.
3. Coming of a perfect shariah and its staying until the Judgment Day.
4. Philosophy behind the injunctions of the shariah.
5. As a result of this shariah a party of the righteous ones will continue to appear unto the Judgment Day.

The claim of the Holy Quran that the advent of the Holy Prophet<sup>sa</sup> is a direct result of the Ibrahimic prayers has been made at various places. At present, I would like to present some verses from surah An-Naml. Allah the Almighty says:

إِنَّمَا أَمْرُتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةَ الَّذِي حَرَّمَهَا وَلَهُ كُلُّ شَيْءٍ وَّ  
أَمْرُتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ۚ وَأَنْ أَتُلُّوا الْقُرْآنَ ۚ فَمَنِ اهْتَدَى  
فَإِنَّمَا يَهْتَدِيُ لِنَفْسِهِ ۗ وَمَنْ صَلَّ فَقُلْ إِنَّمَا أَنَا مِنَ الْمُنْذِرِينَ ۚ وَقُلْ

الْحَمْدُ لِلّٰهِ سَيِّرْ يُكَمِّلُ اِلٰيْهِ فَتَعْرِفُوهَا طَ وَمَارِبُّك بِغَافِلٍ عَمَّا تَعْمَلُونَ ﴿٤﴾

“Say, ‘I am commanded only to serve the Lord of this city which He has made sacred, and to Him belong all things; and I am commanded to be of those who submit *to God*; And to recite the Quran’. So whoever follows guidance, follows it only for *the good of his own soul*; and *as to him* who goes astray, say, ‘I am only a warner’. And say, ‘All praise belongs to Allah; He will soon show you His Signs, and you will know them.’ And thy Lord is not unaware of what you do.”<sup>91</sup>

Keeping the context and the pronoun the verse has used, when we analyse the prayer, رَبَّنَا وَابَّنَتُ فِيهِمْ رَسُولًا مِّنْهُمْ mentioned in the earlier verse, we come to understand that the prayer of Ibrahim<sup>as</sup> and Ismael<sup>as</sup> رَبَّنَا وَابَّنَتُ فِيهِمْ رَسُولًا مِّنْهُمْ (our Lord, raise up among them a Messenger from among themselves) means that, the Lord of Ibrahim and Ismael! at whose hands You have the Ka‘bah rebuilt, and declared the sanctity of the prestigious House; raise a noble soul from amongst the inhabitants of this Bait-e-Harām, and take him in Your providence, make him Your chosen and elected one, favour him with extreme nearness of Your Self, and having given him a complete and immaculate shariah send him in the world as Your Prophet and a perfect guide, so that he should call humankind towards Allah, the Lord of all the worlds, and establish them on the perfect Unity of God. Allah the Exalted answered this prayer and had the announcement made by the Holy Prophet<sup>sa</sup> in the world, that is,

إِنَّمَا أُمْرُتُ أَنْ أَعْبُدَ رَبَّ هَذِهِ الْبَلْدَةِ الَّذِي حَرَّمَهَا

“Say, I am commanded only to serve the Lord of this city which has been made sacred”.

that is, the prayer of Ibrahim<sup>as</sup> and Ismael<sup>as</sup> has been granted and I have been commanded by the Lord of all the worlds to take the worship of the Lord of this sacred city and the Ka‘bah to its pinnacle. And I, having appeared as His perfect servant, call humankind to God, the Lord of the Ka‘bah, the Lord of the sacred city to Whom belong the perfect powers (وَلَهُ كُلُّ شَيْءٍ), and who is ascribed with all the best names. He does as He wills and no power in the world can stand against Him. I have been commanded to be with *Al-Muslimūn* (those who submit) and present to the world the perfect example of a Muslim. In short, there [in 2:130] He made Ibrahim<sup>as</sup> and his progeny utter this prayer, and the Holy Quran preserved it. And here [in 27:92] He made the Holy Prophet<sup>sa</sup> announce to the world that he had been commanded to worship the Lord of this sacred city, and as a result of the Ibrahimic prayers he had stood up in this age to guide humankind.

The second, third and fourth point discussed here found its mention in يَشْرُؤُ عَلَيْهِمْ أَيْتِكَ وَيَقْرِئُهُمُ الْكِتَابَ وَالْحِكْمَةَ (who may recite to them Thy Signs and teach them the Book and Wisdom). That is, a perfect servant will appear, and with the appearance of the perfect servant the world will start witnessing an unending chain of manifest signs. He will give them the teaching of the Book and along with the teaching of the perfect and complete Book he will also teach them the wisdom

behind the commandments mentioned in it. All the three points: recitation of the signs, teaching the book, and explanation of the wisdom and philosophy thereof, which are part of the prayer are implied in آتُوكُمْ قُرْآنَ (to recite the Quran). According to the idiom of the Holy Quran the word *Tilāwat* signifies narrating the signs, their learning and teaching, absorbing their influence, and shaping one's life accordingly. It also signifies studying the book and the philosophy behind it, reading it out to others, acting upon it, and making others follow it. The literal meaning of *Tilāwat* given in *Mufridat-e-Rāghib* is as follows:

الْتِلَاوَةُ تَحْصُصُ بِإِبَابِيَّعِ كُتُبِ اللَّهِ الْمُنْزَلَةِ تَارَةً بِالْقُرْآنِ وَتَارَةً  
بِالْأُرْسَامِ لِمَا فِيهَا مِنْ أَمْرٍ وَنَهْيٍ وَتَرْغِيبٍ وَتَرْهِيبٍ.

That is, *Tilāwat* is particularly related to conveying the sense that the books that descend from the heavens have to be followed. They can be followed in two ways; by recitation and by acting upon their commandments. (Following its commands and prohibitions is also implied in *Tilāwat*). *Tilāwat* also means to respond to the influence that the book seeks to exert by way of persuasion and inducement, that is, to be influenced by the wisdom described therein.

Allah the Almighty says in surah Al-Anfāl, 8:3.

وَإِذَا تَلَيْتُ عَلَيْهِمْ آيَةً زَادَتْهُمْ إِيمَانًا

That is, believers are those that when heavenly Signs are recited to them they increase their faith. What I mean to say is that the word *Tilāwat* has been used in

the sense of signs as well in the Quranic terminology. Likewise, the word *Tilāwat* has been used for the recitation of the Book, acting upon whatever has been commanded therein, and for setting personal examples for others. As Allah the Almighty says in the Holy Quran:

أَتُلَّمَّ مَا أُوحِيَ إِلَيْكَ مِنَ الْكِتَابِ<sup>٩٢</sup>

that is, recite that from the Book of your Lord which is being revealed to thee (The process of revelation was continued at that point in time.), that is to say, act upon it and read it. (Whatever a man reads he reads for others and for himself as well. The first recipient of this command was the Holy Prophet<sup>sa</sup> himself, therefore, it would mean that you become an example for others to emulate by yourself acting upon it.) The Holy Quran invariably says about the Prophets that each one of them declares that he is أَوَّلُ الْمُسْلِمِينَ that is, I am the first to follow the orders and prohibitions. I lay my neck under the command of God and thus being a leader I set an example for you. I do not say to you to tread this path because it leads to God. What I say is that this path leads to God and I am treading it; follow in my footsteps so that you, too, reach God. Thus, according to *Mufridāt-e-Rāghib*, *Tilāwat* literally means to act upon something with knowledge and example. Following it with knowledge is done by wise talk, whereas following it with example is done by shaping your life accordingly. In short, Allah the Almighty had the Holy Prophet<sup>sa</sup> pronounce وَآتَنَا أَتَلَّمُوا الْقُرْآنَ that is, I have been commanded by God to recite this Quran to you.

The Holy Quran itself has used the word ‘Quran’ for its verses also. It says بِلْ هُوَ الْكِتَابُ بِئْسَ شَيْءٌ that is, these are manifest signs. Thus, أَنْ أَتَّلُو الْقُرْآنَ would mean, I read out the manifest signs to you. Similarly the Holy Quran also claims that it provides a perfect shariah. Thus, أَنْ أَتَّلُو الْقُرْآنَ would mean that God has commanded me to present the perfect shariah in the form of a book and by being أَوَّلُ الْمُسْلِمِينَ (the first to follow it) as well. For, when a question was put about the morals of the Holy Prophet<sup>sa</sup>, Hadrat Ayesha<sup>ra</sup> replied, ‘Read the Holy Quran, [you will find the answer there]’. (كَانَ حُكْمُهُ الْقُرْآنَ)

Thus, the prayer was يَشْتَأْعِيْهُمْ أَيْتَكَ that is, the Prophet would go on presenting to the world the manifest signs. And the Holy Prophet<sup>sa</sup> claimed that the prayer had been answered, and that with the command of God أَتَّلُو الْقُرْآنَ (recite the Quran) he was presenting the manifest signs to the world.

Another prayer was يَعِلِّمُهُمُ الْكِتَابَ (teach them the Book) and the Holy Prophet<sup>sa</sup> said, أَتَّلُو الْقُرْآنَ (recite the Quran) that owing to the acceptance of the supplication I am presenting the perfect shariah to the world.

Another prayer was that he would teach them wisdom, and the Holy Prophet<sup>sa</sup> said, أَتَّلُو الْقُرْآنَ, that is, I present this Quran, which is full of wisdom and is حِكْمَةً بِالْغَيْرِ, to the world. As a result of acceptance of all the three prayers Allah had the Holy Prophet<sup>sa</sup> pronounce a two-word sentence and thus hinted to all the three points. The lexicon also corroborates these meanings.

The fourth point was يُرَكِّيْهُمْ meaning that he would purify them. Corresponding to يُرَكِّيْهُمْ the Holy Prophet<sup>sa</sup> said in these verses فَمِنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ (So

whoever follows the guidance, follows it only for *the good of his own soul*).<sup>93</sup> Thus, he presented to the world something more than what had been prayed by Hadrat Ibrahim<sup>as</sup>. In the words, فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ (so whoever follows the guidance) he announced, I have brought to you all the means of purification of soul. Therefore, the prayer of يُرَكِّبُهُمْ (may purify them) has been answered. But I would like to tell you that purification of your soul will not be done out of any coercion. The true means of purification of soul are these which I present before you.

فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ

(So whoever follows the guidance, follows it only for *the good of his own soul*.)

Now, having striven, making sacrifices and exhibiting sincerity of intention by laying your lives in the cause of Allah you yourself will have to purify your souls. Though I have brought the means, but this purification of soul will not be forcibly imposed on you, rather you have the freedom of conscience. You will have to strive to use the given means of purification, to benefit from them, and as a result of that to attain the nearness of God, and to achieve purity and cleanliness. No other or superior power will, or can, do the purification of your soul by coercion. Thus, فَمَنْ اهْتَدَى فَإِنَّمَا يَهْتَدِي لِنَفْسِهِ implies that the means of guidance and purification of soul have been provided; whoever seeks for himself the path of guidance, benefiting from these means of purification of soul, does it for his own good. Whereas the phrase

(and whoever errs, errs only against it)<sup>94</sup> implies that he who does not benefit from these means of purification of soul and does not heed to the paths of guidance, and instead treads the paths of wickedness, and turns towards Satan and starts following him instead of turning towards God, I clarify one thing to him that he will also not be prevented by means of coercion from going astray. <sup>95</sup> إِنَّمَا آتَانَا مِنَ الْمُنْذِرِينَ that is, I am only a Messenger from among the Warner Messengers. True that I am the most honoured, the best, the excellent and nearest to Allah the Almighty, but I am no more than a Warner. I am not going to coerce you, neither am I going to reclaim you from going astray nor lead you to the paths of guidance with coercion. <sup>وَقُلِ الْحَمْدُ لِلَّهِ</sup> that is, Say that all praise is due to Allah, Who has invested Islam with the manifest signs, the Book, the wisdom and means of purification. He raised a Prophet who set a perfect example before the world. Whose obedience enables one to win the love of his Lord and inherit His favours. And then Allah, to Whom belongs all praise, سَيِّرِ يُكْثُرُ أَيْتَهُ فَتَعْرُفُونَهَا (He will soon show you His Signs) will again show His manifest signs and reveal the knowledge of the Holy Quran at the time of the renaissance of Islam. He will expound on its philosophy and will provide such means by which it will become easy for the world to tread the paths of faith, and they will, heartily, start making sacrifices for their Lord. At the time of the renaissance of Islam, which is the time of culmination of its propagation, a whole world will come into the lap of

the Holy Prophet Muhammad<sup>sa</sup> and under the shade of his mercy. At that juncture, all the promises of God made in the beginning, such as all mankind will become the beloved united umma of Allah, will also see their fulfilment.

In short, five points were raised in the verse ﴿رَبَّنَا وَابْنَنَا فِيهِمُ رَسُولًا مِّنْهُم﴾ (And our Lord, raise up among them a Messenger from among themselves). One of the objectives and the prayers was that a Prophet be raised among them who should have the traits mentioned here, that is, he should be the perfect example and by whose virtue spiritual bounties continue forever. Secondly, the world be invested with an unending chain of manifest signs. Thirdly, there should be a perfect shariah which should not allow any default or interpolation into it until the Day of Judgment. Fourthly, when human intellect will have reached its pinnacle and culmination point, the Prophet should teach them wisdom and impart them the reason and logic for any commandments. Fifthly, as a result of that he should provide them the means of purification of the soul.

The fact of the matter is that the purification of soul is not possible without manifest signs and without expressly related commandments of the shariah whose underlying philosophy and wisdom have also been given. The main objective was to meet the basic end of raising and establishing the umma of the Holy Prophet Muhammad<sup>sa</sup>. He who considers the Holy Prophet<sup>sa</sup> to be the best example and follows in his footsteps, he

who benefits from the manifest signs, he who acquires the knowledge of injunctions and prohibitions of the perfect shariah and becomes conversant with the philosophy thereof and complies with them and attains the purification of soul; that person and that people are those about whom was said, (وَضَعَ لِلنَّاسِ) founded for mankind in the beginning of these verses, and was also said, (كُنْتُمْ خَيْرَ أُمَّةٍ أَخْرَجْتُ لِلنَّاسِ) (you are the best people, raised for *the good of* mankind). Thus, the verses were began with the words (Surely, the first House founded for mankind) and was concluded at (رَبَّهُ وَابْعَثْ فِيهِمْ رَسُولًا مُّنَّهَّ) (And our Lord, raise up among them a Messenger from among themselves). In fact the twenty-two objectives mentioned in these verses cannot be achieved without the points raised in (رَبَّا وَابْعَثْ فِيهِمْ رَسُولًا مُّنَّهَّ), on which I have shed some light. And the Muslim umma cannot become the best umma unless those objectives are achieved. Now I would like to read out to you two extracts from the writings of the Promised Messiah<sup>as</sup> about the Holy Quran's being (الْكِتَبَ) (the Book) and about the wisdom in this shariah. He says:

“Of all the current revealed books on earth the Holy Quran is the only book which is conclusively proven to be the Word of God... Its doctrines are so perfect and firm that irrefutable proofs bear witness to their truth. Its commandments are based only upon truth.... It possesses the excellence that... It does not impose any doctrine by mere authority, but sets down the reasons for the truth of

that which it teaches. It establishes every purpose and objective with proofs and arguments. It sets forth convincing arguments for the truth of every principle and carries the mind to perfect certainty and full understanding. And whatsoever errors, impurities, flaws and disorders may have found their way into the doctrines, actions, words and deeds of people, it dispels all those evils with cogent and convincing arguments. It inculcates all the good manners whose awareness is necessary for every man to be a human being. It repels every corruption as forcibly as it is prevalent these days. Its teaching is very straight, powerful and intelligible.”<sup>96</sup>

Similarly the Promised Messiah<sup>as</sup> says:

“These are the delicate insights which have been named as wisdom in the Holy Quran as He says, ۖ يُؤْتَى الْحِكْمَةَ مَنْ يَشَاءُ وَمَنْ يُؤْتَ الْحِكْمَةَ فَقَدْ<sup>97</sup> that is, He grants wisdom to whom He pleases and whoever is granted wisdom has indeed been granted abundant wisdom. In other words, wisdom comprises of abundant good, and whoever has got wisdom has attained abundant good. Hence, these sciences and understanding, which are in other words called ‘wisdom’, on account of this abundant good are like a vast ocean, which are bestowed upon the followers of the Word of God. Their reflection and observation is so blessed that high order verities are reflected in their mirror-like souls, and perfect truths are manifested to them.”<sup>98</sup>

In short, these are the twenty-three objectives that are associated with the reconstruction of the House of

Allah. The need to describe them was that one day Allah the Almighty, very forcefully directed my attention to the point that the proper upbringing of the present generation, who was the third generation of Ahmadiyyat, was highly important for the victory of Islam. If the Ahmadis who are below 25, or who have been Ahmadis for less than 15 years, are not trained properly the achievement of the objectives would become greatly difficult for which Allah the Almighty had sent the Promised Messiah<sup>as</sup> as (جَرِيَ اللَّهُ فِي حُلُلِ الْأَنْبِيَاءِ) (the champion of God in the mantle of Prophets), and for which Allah the Almighty has founded the Ahmadiyya Jamā‘at. Thereafter, Allah the Almighty directed my attention to the fact that the methods which should be adopted for their training and education find mention in the verses on which I have been delivering these sermons. If the objectives are understood well and efforts are made to achieve them, this generation of ours, with the grace of God, will be able to discharge the responsibilities that are going to be laid on them in near future. This is because my attention was directed to the point that the next 20 to 25 years are highly significant and revolutionary for the renaissance of Islam; and that the means of great magnitude for the victory of Islam will be produced in that age and the people will enter into, or heed to, Islam in scores; at that time they would be in need of as many missionaries and *Mu‘allims*. Wherefrom the Jamā‘at would arrange the missionaries and *Mu‘allims* if planning is not done today? Thus, show your

consideration for it and keep the objectives discussed in these verses in view. And train and educate your youth in light of the holy Book of Allah in the same fashion as is requisite to achieve those objectives, so that when the need arises, a great many of them should be able to devote their lives as missionaries and *Mu‘allims* in the cause of Islam, and that the aim of uniting humankind at one faith is achieved.

During these sermons somebody wrote to me that the sermons I was delivering were also related to a revelation of the Promised Messiah<sup>as</sup> mentioned in *Tadhkirah* p.801, which is as follows:

“He who realizes that the foundation of the Ka‘bah was a design of Divine wisdom is very wise, for he has access to the mysteries of the universe.”<sup>99</sup>

Thus, I believe that God has directed my attention to this point, so that the elderly people of the Community as well as the youths and men of the Community as well as the women come to understand the Divine wisdom associated with the foundation of the Ka‘bah; so that they are considered the people of understanding in the eyes of Allah, and that they are able to understand His call, His commandments and the underlying wisdom; and join those purified ones who are ever blessed with the grace of Allah the Almighty. Although the scheme I am going to present before the Jamā‘at aims at training the youths who are up to 25 if born Ahmadis, or 15 if they are new entrants, but to educate the children we need to educate

their elders first, so that they are able to educate this generation. Thus, the people addressed second are all men and all women of the Jamā‘at who are over 25 at this point in time. I alone or only a few companions of mine cannot educate hundreds of thousands of youths who are below 25, or below 15. We will have to purify every home, so that everyone brought up in these homes may become a warrior of God and win His pleasure. We will have to arrange for the purification for every colony, every town and every city so that the generation, who lay their lives and consume their time, honour and wealth for the honour and prestige of the Holy Prophet Muhammad<sup>sa</sup>, are born and brought up in this very atmosphere.

In other words, the education of elders is the first step so that the youths who are going to be burdened with highly significant responsibilities in near future could be educated with their help. Remember that we are bound to face Divine wrath if we exhibit negligence in this regard. God will then raise another people who will inherit the Divine promises. Thus, worry for your lives and get prepared to discharge the responsibilities I am going to assign to you through a scheme initiated under the Divine will, about which, if God enabled me, I would express my views in coming sermons, Inshallah.<sup>100</sup>



## References

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- <sup>1</sup> Āl-e-‘Imrān, 3:97-98.
- <sup>2</sup> Al-Baqarah, 2:126-130.
- <sup>3</sup> Al-Baqarah, 2:132.
- <sup>4</sup> *The Daily Al-Fadl*, Rabwah, April 23, 1967.
- <sup>5</sup> Āl-e-‘Imrān, 3:97-98.
- <sup>6</sup> Al-Baqarah, 2:126-130.
- <sup>7</sup> *The Daily Al-Fadl*, Rabwah, April 30, 1967.
- <sup>8</sup> Āl-e-‘Imrān, 3:97-98.
- <sup>9</sup> Al-Baqarah, 2:126-130.
- <sup>10</sup> Al-Baqarah, 2:3.
- <sup>11</sup> An-Nisā’, 4:171.
- <sup>12</sup> Āl-e-‘Imrān, 3:111.
- <sup>13</sup> An-Najm, 53:33.
- <sup>14</sup> Adh-Dhāriyāt, 51:20.
- <sup>15</sup> *The Daily Al-Fadl*, Rabwah, May 7, 1967.
- <sup>16</sup> Āl-e-‘Imrān, 3:97.
- <sup>17</sup> Al-An‘ām, 6:156.
- <sup>18</sup> Al-An‘ām, 6:93.
- <sup>19</sup> An-Nahl, 16:90.
- <sup>20</sup> Al-An‘ām, 6:39.
- <sup>21</sup> Al-Mā’idah, 5:4.
- <sup>22</sup> *Barāhīn-e-Aḥmadiyya*, Part. 5, *Rūḥānī Khazā’in*, Vol. 21. p.4.
- <sup>23</sup> *Barāhīn-e-Aḥmadiyya*, Part. 5, *Rūḥānī Khazā’in*, Vol. 21. p.4.
- <sup>24</sup> Banī Isrā’īl, 17:82.
- <sup>25</sup> At-Taubah, 9:33.
- <sup>26</sup> *Surmah'-e-Chashm-e-Āryah*, *Rūḥānī Khazā’in*, Vol. 2. pp. 72, 73, Footnote.
- <sup>27</sup> Al-A‘rāf, 7:159.
- <sup>28</sup> *Surmah'-e-Chashm-e-Āryah*, *Rūḥānī Khazā’in*, Vol. 2. p. 74, Footnote.
- <sup>29</sup> Al-Baqarah, 2:3.
- <sup>30</sup> *Al-Hakm*, Feb. 28, 1903, p.7, *Tadhkirah*, 2<sup>nd</sup> edition, p.477.
- <sup>31</sup> At-Tārīm, 66:9.
- <sup>32</sup> *The Philosophy of the Teachings of Islam*, *Rūḥānī Khazā’in*, Vol.10, pp. 412-413.
- <sup>33</sup> Al-Baqarah, 2:6.
- <sup>34</sup> *The Daily Al-Fadl*, Rabwah, May 14, 1967.
- <sup>35</sup> Āl-e-‘Imrān, 3:98.
- <sup>36</sup> Al-‘Ankabūt, 29:50.
- <sup>37</sup> *Majmū‘a Ishtihārāt*, *Ishtihār* 14 January, 1897.
- <sup>38</sup> *Taṣdīqun Nabī*, p. 23.

<sup>39</sup> *Kitābul Bariyya*, *Rūḥānī Khazā’īn*, Vol.13, p.23.

<sup>40</sup> *Barāḥīn-e-Ahmadiyya*, *Rūḥānī Khazā’īn*, Vol.1, pp. 539-540, sub-footnote No. 3.

<sup>41</sup> *Surmah’-e-Hasham-e-Aryah*, *Rūḥānī Khazā’īn*, Vol.2, p.79, footnote.

<sup>42</sup> An-Naml, 27:90.

<sup>43</sup> Al-Hijr, 15:46-47.

<sup>44</sup> Al-Fath, 48:28.

<sup>45</sup> Ayyāmuṣ-Ṣulāḥ, *Rūḥānī Khazā’īn*, Vol. 14, pp. 341, 342.

<sup>46</sup> Al-Baqarah, 2:198.

<sup>47</sup> *Mir’atul Haqā’iq*, Vol. 3, *Collection of Fatāwa Ahmadiyya*, Compiled by Muhammad Faḍl Changawī, p.26.

<sup>48</sup> *The Daily Al-Fadl*, Rabwah, May 21, 1967.

<sup>49</sup> Al-Baqarah, 2:126.

<sup>50</sup> *Chashmah’-e-Ma‘rifat*, *Rūḥānī Khazā’īn*, Vol. 23, pp. 74-76.

<sup>51</sup> As-Ṣaff, 61:10.

<sup>52</sup> *Chashmah’-e-Ma‘rifat*, *Rūḥānī Khazā’īn*, Vol. 23, pp. 90-94.

<sup>53</sup> Ahmadiyyat, the True Islam, p.231.

<sup>54</sup> *Niẓām-e-Nau*, p. 76.

<sup>55</sup> *Barāḥīn-e-Ahmadiyya*, *Rūḥānī Khazā’īn*, Vol. I, pp. 542-543, sub-footnote No. 3.

<sup>56</sup> *Mir’atul Haqā’iq*, Vol. 3, *Majmū‘a Fatāwa Ahmadiyya*, published in 1325 A.H, compiled by Maulawī Muhammad Faḍl Changawī, p.15.

<sup>57</sup> *The Daily Al-Fadl*, Rabwah, May 28, 1967.

<sup>58</sup> Under the obligation of performing a total ablution, by reason of sexual intercourse and discharge of the semen. (Publisher)

<sup>59</sup> Al-Anfāl 8:12.

<sup>60</sup> At-Taubah, 9:122.

<sup>61</sup> *Tafsīr Ibn Kathīr*, Vol. 5, p. 88, surah At-Taubah, verse- وَمَا كَانَ الْمُؤْمِنُونَ -.

<sup>62</sup> Al-Baqarah, 2:188.

<sup>63</sup> Al-Mā’idah, 5:68.

<sup>64</sup> Al-Hijr, 15:10.

<sup>65</sup> *The Daily Al-Fadl*, Rabwah, June 4, 1967.

<sup>66</sup> Al-Qaṣāṣ 28:58.

<sup>67</sup> Muḥammad, 47:16.

<sup>68</sup> Ā’īnah’-e-Kamālāt-e-Islam, *Rūḥānī Khazā’īn*, Vol. 5, pp. 226-231.

<sup>69</sup> Al-Furqān, 25:78.

<sup>70</sup> *Barāḥīn-e-Ahmadiyya*, *Rūḥānī Khazā’īn*, Vol. 1, pp. 572-574, Footnote No. 11.

<sup>71</sup> Al-Mu’mīn, 40:61.

<sup>72</sup> Al-Baqarah, 2:187.

<sup>73</sup> *Barakātud-Du’ā’*, *Rūḥānī Khazā’īn*, Vol. 6, pp. 9-10.

<sup>74</sup> *Barakātud-Du’ā’*, *Rūḥānī Khazā’īn*, Vol. 6, p. 13.

<sup>75</sup> Ayyāmus-Šulah, *Rūhānī Khazā'in*, Vol. 14, pp. 238-239.

<sup>76</sup> *The Daily Al-Faḍl*, Rabwah, June 11, 1967.

<sup>77</sup> Al-Baqarah, 2:129-130.

<sup>78</sup> Al-Hajj, 22:79.

<sup>79</sup> "Nay, whoever submits himself completely to Allah, and is the doer of good, shall have his reward with his Lord. No fear *shall come* upon such, neither shall they grieve" (Al-Baqarah, 2:113). (Translator)

<sup>80</sup> Ā'inah'-e-Kamālāt-e-Islam, *Rūhānī Khazā'in*, Vol. 5, p.58.

<sup>81</sup> An-Nāḥl, 16:126.

<sup>82</sup> Az-Zumar, 39:56.

<sup>83</sup> Az-Zumar, 39:18,19.

<sup>84</sup> "He will provide for you a goodly provision until an appointed term." (Translator)

<sup>85</sup> *Malfūzāt*, Vol.I, p.349. *Al-Hakm*, Vol.6, No.26, July 24, 1902, p.10.

<sup>86</sup> *The Review of Religions*, Urdu edition, Vol.1, pp.189-190.

<sup>87</sup> *Lecture Lahore*, *Rūhānī Khazā'in*, Vol. 20, p.174.

<sup>88</sup> *The Daily Al-Faḍl*, Rabwah, June 18, 1967.

<sup>89</sup> Al-Baqarah, 2:130.

<sup>90</sup> *Malfūzāt*, Vol. 2, p. 696, *Al-Hakm*, Vol. 7, No. 8, Feb. 28, 1903, p. 2.

<sup>91</sup> An-Naml, 27:92-94.

<sup>92</sup> Al-'Ankabūt, 29:46.

<sup>93</sup> Yunus, 10:109.

<sup>94</sup> Yūnus, 10:109.

<sup>95</sup> An-Naml, 27:93.

<sup>96</sup> *Barāhīn-e-Aḥmadiyya*, *Rūhānī Khazā'in*, Vol.1, pp. 81, 82.

<sup>97</sup> Al-Baqarah, 2:270

<sup>98</sup> *Barāhīn-e-Aḥmadiyya*, *Rūhānī Khazā'in*, Vol . 1, p. 533, Sub-footnote No.3.

<sup>99</sup> *Tadhkīrah*, Eng. Edition 1976, p. 116. Urdu Edition 2004, p. 149.

<sup>100</sup> *The Daily Al-Faḍl*, Rabwah, June 25, 1967.



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